# THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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From the British Magazine.

### The Jews.

O PITEOUS race!
Fearful to look upon,
Once standing in high place,
Heaven's eldest son.
O aged blind,
Unvenerable! as thou flittest by,
I liken thee to him in pagan song,
In thy gaunt majesty,
The vagrant King, of haughty-purposed mind,
Whom prayer nor plague could bend;—
Wrong'd, at the cost of him who did the wrong,
Accursed himself, but in his cursing strong,
And honor'd in his end.

O Abraham! Sire,
Shamed in thy progeny;
Who to thy faith aspire,
Thy Hope deny.
Well wast thou given
From out the Heathen an adopted heir,
Raised strangely from the dead, when sin had slain
Thy former-cherish'd care.
O holy man, ye first-wrought gems of Heaven!
Polluted in your kin,
Come to our fonts, your lustre to regain.
O holiest LORD! . . . . but Thou canst take no stain
Of blood, or taint of sin.

Twice in their day
Proffer of precious cost
Was made, Heaven's hand to stay
Ere all was lost.
The first prevail'd;
Moses was outcast from the promised home,
For his own sin,—yet taken at his prayer
To change his people's doom.
Close on their eve, one other ask'd and fail'd;—
When fiery Paul was fain
The accursed tree, as CHRIST had borne, to bear,
No hopeful answer came, a price more rare
Already shed in vain.

### MATTHIAS AND HIS IMPOSTURES.

ABOUT the year 1821–22, Mrs. ***, a lady who had but a short time previous been admitted a member, on profession, of one of the Presbyterian churches in the lower part of the city of New-York, began to manifest a spirit of unwelcome censoriousness toward other members of the same church. She was the daughter of a clergyman, long retired from the pulpit, however, but a devout and holy man—of a most lovely disposition—unostentatious in his manners and pretensions—full of charity and good works—and in all respects one of the most amiable and interesting men with whom it has been the happiness of the writer to be acquainted. The daughter was of a gay and cheerful disposition; and, on making a profession of religion, was esteemed as one who would adorn the Christian character by contributing to its loveliness and good report. But she soon became gloomy and ascetic, and assumed a severity of aspect and conversation which occasioned not a little surprise. These indications were presently followed by a spirit of fanaticism, which was manifested in various ways. She first directed her attention to what she considered the gayety and extravagance of female dress, and denounced the plumes upon the hat of a lady who had been a professor before her, and, indeed, had affectionately invited her attention to religious subjects before she had herself turned her thoughts in that direction. She next visited her pastor, and demanded a reformation in the wardrobes of the ladies of his household. Gaining over two or three other ladies to her views, further efforts were made by them in the same line of reform; and so much began to be said upon the subject that the clergyman referred to preached a sermon upon female dress, which was published; and being a judicious and very able performance has ever since been well received by the Christian public.

The lady, with a small coterie of proselytes, then conceived the project of a speedy conversion of the whole city by a system of female visitation; in execution of which, every house and family was to be visited by committees of two, who were to enter houses indiscriminately, and pray for their conversion, whether the inmates would hear or not. They were encouraged in this wild scheme of religious knight-errantry by the appearance among us, just at that time, of an itinerant clergyman by the name of T—u—r, a gentleman of great zeal, who maintained no inconsiderable degree of popularity among the ultra religionists of New-York for some eighteen months or two years. By the exertions of the ladies referred to, and his own, a large meeting of females was collected, and he addressed them at great length—urging upon all female professors the duty of immediate organization and action for these visitations—quoting the examples of Tryphena and Tryphosa with as much confidence as though they were in point, and succeeding in the end so far as to obtain a number of volunteers to go forth upon this novel system of domestic missions. And here, it is proper to state, that it was distinctly understood by these well-intentioned but misguided ladies, that every dwelling house was to be visited, not excepting even the public hotels, which, like private houses, were indiscriminately to be entered and prayed in and for. The writer well remembers conversing at the time with several ladies who were engaged in the enterprise, and remonstrating with them against so wild and ill-judged a measure. Nevertheless, strange as it may seem, the work was commenced, and the eminent clergyman who had delivered the finished discourse, already spoken of, upon female apparel, was among the first to receive a visit from the lady who was at the bottom of the whole enterprise, with an associate; and before he could recover from his surprise these missionaries were praying for his own conversion, within his own domicil. The first visit of another of these committees was made to the family of a very pious and devout missionary, then recently returned from his station in the East Indies for his health. This work, we believe, was speedily brought to a close, and the evangelist who took such an active part in its commencement has done so little honor to his profession in subsequent years, as to attract the notice and receive the discipline of the Church.

In the meanwhile, and for a considerable time afterward, the lady-principal of the concern not only caused much trouble to her own church, by the extravagance of her conduct, but rendered her friends and relatives around her unhappy. Her venerable and excellent father was grieved to the heart at her course, which he could not restrain; and for attempting to do so was only denounced as having no religion himself. Her husband, moreover, rendered miserable by her course, and supposing that her fanaticism had been induced by her clergyman, became highly exasperated against him.

In the year 1823, or early in 1824, and while these proceedings were yet enacting, the good old gentleman was called to his rest; and the lady, whose plumes had given offence to his daughter, penned a tribute to his memory in the shape of a biographical obituary notice, of some length, which was published. In that notice she had spoken of the deceased, whom she dearly loved, as a Christian; and, strange as it may appear, by so doing she again provoked the daughter, who now declared that the writer of an article pronouncing her father a Christian, could be no Christian herself. Indeed, a spirit of severity and bitterness—of censure and denunciation, toward all professing Christians who did not walk agreeably to their standard, was now indulged, not only by the lady superior, but by her disciples, which was very unlike the virtue of Christian charity so eloquently commended by Paul in his first address to the Corinthians: and with the claim of superior sanctity was united an affectation of plainness of attire, in the assumption of which there was obviously more of spiritual pride than accompanied the richest dress in the city. One of the coterie, a lady of wealth, having divested her cap of its lace, actually called upon her pastor to know whether he had observed her humility! She and her associates seemed to have forgotten another injunction of the great Apostle,—'*Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves.*'

But it may be inquired, 'What possible connexion can these details, concerning different persons, and at a comparatively distant period of time, have with Matthews the impostor?' The connexion, it is conceived, will be obvious long before this narrative of human weakness and imperfection will be ended. We are illustrating the progress of fanaticism and delusion; in doing which, the most natural as well as philosophical method is, to ascertain the cause, and trace it to its effect. The narrative is therefore resumed.

The next stage of the delusion under review was still more extraordinary. It was the spontaneous formation, in the year 1825, of an association composed of members of the Presbyterian, Baptist, and Methodist Churches—the greater number from the latter, although among those from the former was the moving spirit of the proceedings already detailed in the present chapter. It was not confined, however, as before, principally to 'the female brethren' of the Churches, but several gentlemen of standing and reputed piety were of the number, some of whom became the leaders of the association. The objects of the association were social prayer, mutual exhortations, and familiar expositions of the Scriptures; and it was alleged that they came out from among their respective Churches because of their comparative lack of piety. They arrogated to themselves more holiness than was possessed by others, and therefore consorted thus together, holding their meetings alternately at the houses of the respective members, of whom, at one time, they numbered from thirty to forty. Nor were they drawn from the lowest and most ignorant walks of life, like the followers of Joanna Southcote and the miserable Mormons, but were for the most part well informed and highly respectable persons, of both sexes, among whom were several professional gentlemen of celebrity. Of their doings and their creed the following facts have been noted down from the lips of those who were cognizant of their proceedings.

They began with exclusive pretensions to holiness, and proceeded step by step, as fanaticism always does, until they claimed extraordinary gifts in the interpretation of prophecy—professed to have found the key to the hitherto sealed book of the Apocalypse—and even laid claim to the power of working miracles through the prayer of faith.

Their meetings were usually opened by Mr. ——, one of their leaders, who proclaimed that it was an assemblage in the exercises of which all were allowed to participate, but none must speak unless specially moved thereto by the HOLY GHOST. It was, also, sometimes stated that questions were open for discussion; but did any one, not being full in their faith, venture to doubt, question, or oppose them, the leader would reply, and sometimes abuse them with great harshness. Their preaching was called prophesying. They believed in dreams and visions, and related them for comment and interpretation.

They did not believe in the special observance of the Christian sabbath, but maintained that all days were alike. They did not believe in the institution of marriage, but maintained that a single life was essential to purity and holiness, and that married people could not really serve the LORD. Some of them went so far as to maintain that all marriage bonds were dissolved. One very respectable lady, whose husband belonged to the association, and who had herself become partially infected by the mania, was restored to her right mind in a rather singular manner. Two or three of the unmarried sisterhood paid her a visit one day, and almost broke her heart by informing her that her husband was not her husband—at least, that he would not be her husband any longer. This bold invasion of her conjugal rights dissipated the delusion which had begun to steal over her.

It happened, however, in process of time, that two of their most zealous leaders, who inveighed the most strongly against matrimony, actually married members of the association. On one occasion one of them, after speaking very decidedly against marriage, although he himself had once been married, was seen to give his arm to a young lady, on leaving the meeting, and escort her home. A complaint was made against him at the next meeting, and he was brought to the confessional, and obtained forgiveness, if not absolution, by an apology. He, nevertheless, married the woman afterward.

They did not believe in a final day of judgment, but maintained that mankind were judged for their deeds every day. At one of these meetings, when this tenet was the subject of their devotional meditations, a lady orator became apparently almost frantic. She screamed wildly—for both sexes 'prophesied,' and their meetings were sometimes very noisy,—and danced back and forth across the room, declaring, 'This is the judgment seat of CHRIST—the Judge is now on the throne, and he is judging every one of you *now*.'

They were also Perfectionists. On one occasion, one of the perfect ladies proclaimed that she was even then standing on the sea of glass, and holding converse with GOD. She declared that she held sweet communion with him daily; conversing with him 'face to face.' At another meeting one of the male members declared that he had not had a single temptation for ten years—dwelling much upon his own perfection, the strength of his faith, &c. At the next convocation, however, he was observed to sit silent and moody in the back part of the room. Toward the close of the evening he rose, and, with a heavy heart, announced that he had on that very evening been grievously tempted. From the moment he entered the apartment, he said, he had wished them all to fall down and worship him. It was indeed a sore temptation; he wept, confessed his fault, and obtained relief.

They also believed in their power, through the prayer of faith, to heal the sick, as by miracle; and, in several cases, one of their leaders, Mr. ——, proceeded to anoint the bodies of the sick, in obedience, as they supposed, to the injunction of the Apostle James; forgetting, or not knowing, that that injunction was prescribed only for observance during the Apostolic age. The facts and circumstances attending one of these cases are well known to the writer, and are withal so peculiar that the particulars will be briefly stated; especially as they serve forcibly to illustrate the strength with which the delusion had already fastened upon the minds of the members. Among the number, a friend of the writer, and a very excellent man, who is, no doubt, his error to the contrary notwithstanding, now rejoicing in the kingdom of heaven, was for a long time sick, and apparently nigh unto death. While thus prostrate upon his bed, receiving the affectionate attentions of his wife, Mr. —— one day told the latter that the LORD had promised to raise her husband from his sickness, in answer to *his* prayers. He added, that if she would promise him to serve the LORD with her whole heart all the days of her life, and join with him in prayer, it should be done, and her husband should be restored to health. The lady replied that she would make no promises to man upon such a subject—that it was to her GOD she went with her cares, and to him alone—adding, in answer to his importunities, like a woman of good sense, as she is, the question, 'If, as you say, the LORD has *promised* this great work in answer to *your* prayers, what difference can it make whether I comply with your request or not?' Mr. —— then left her, and informed the sick man that it was owing to his wife's obstinacy that he was not healed. The poor man, debilitated in body and mind by long and severe illness, believed the suggestion; and calling his wife to his bedside, with tears in his eyes, conjured her not to be so hard-hearted and cruel as thus to persist in preventing his recovery! At length, however, the difficulty was surmounted. By a small meeting of the leaders of the sect around his bed, he was anointed with oil, with solemn religious services. The disease soon afterward took a favorable turn, and the sick man was eventually restored to comfortable though never again to robust health. His recovery was proclaimed as a miracle, and for a long time, to the knowledge of the writer, believed to be one by the invalid himself. It happened, however, that immediately after the anointing, Mr. —— declared that he alone must act as nurse and physician. The first medicine he administered was a quantity of eggs and cider, which operated as a powerful emetic, and doubtless gave a favorable turn to the disorder. Another case of miracle, performed in the same way, was also proclaimed some time afterward; but this was only completed by the active treatment of a skilful physician, who informs the writer that he was called in just in season, through Providence, to rescue the patient from the grave. Still it is very possible that temporary relief was in both cases attributable to the influence of a strong imagination, impressed with the assurance of recovery. Such was, undoubtedly, the fact in regard to the pretended miracles, contended for by Mr. Hume, as having been performed at the tomb of Thomas à Becket, and elsewhere. Those said to have been performed in Europe some years since, when the French were running wild on the subject of animal magnetism, were occasioned by the operation of the same principle. So, also, in the case of the young lady, Miss Campbell, said to have been miraculously healed by Edward Irving; to which may be added, the pretended miracles of Prince Hohenlohe. Indeed, hundreds and thousands of instances might be cited in which diseases, probably in themselves in a great measure imaginary, have been alleviated or dispelled by working upon the imagination. But, at the same time, equally well attested cases might be cited in which diseases, and even death, have been superinduced by the same means.

(*To be continued.*)

From Dr. Sprague's Sermon on the Danger of being Over Wise.

### THE EXCLUSION OF WINE FROM THE LORD'S SUPPER.

ANOTHER way in which men make themselves over-wise on this subject is by *modifying the ordinance* to suit their own views; especially by inculcating the doctrine, or adopting the practice, of dispensing with the appropriate elements, or of substituting something in place of them, which the Scripture does not warrant; or to come fully to the point which I now have more particularly in view, and on which the movements of the present day will not allow me any longer to be silent—THE EXCLUSION OF WINE FROM THE LORD'S SUPPER. Do you say that it is impossible there should be any danger of such extravagance in an enlightened community like this, and that I am giving a false alarm in expressing the opinion that there *is* danger? You shall know, then, the grounds of my apprehension, and judge for yourselves of their validity. In the first place, there are several churches in different parts of the country, which, if I am correctly informed, have actually adopted the measure, and are of course strongly committed to its defence and extension. In the next place, there are in many of our churches individuals who suffer the cup to pass them in the communion service, on the ground that they believe the use of wine, even on that occasion, to be sinful. And then there are periodicals extensively circulated, lending their influence, in a greater or less degree, to this unhallowed innovation; and one religious newspaper especially, which has never, to my knowledge, been ranked among ultra publications, is giving forth a series of articles from the pen of an aged and highly respectable clergyman, designed to show that the exclusion of all that can intoxicate from the holy communion is essential to the triumph of the temperance cause. And the writer of these articles is understood to be the author of a premium tract about to be published, in which he endeavors to establish the same position, and which is soon to be scattered through our churches, and for aught I know to be sent to the dwelling of every one of you. And there are other great names, too, which stand pledged before the community to the same doctrine; and are doing all that industry, and zeal, and talents, and learning can do, to maintain and extend it. A distinguished professor of Biblical literature in one of our theological seminaries—a man whose name is known scarcely less abroad than at home, and is justly regarded as reflecting a lustre upon the character of his country—has told us in an essay which has just appeared, that, though he thinks wine *may* be used in the communion in such a way as to avoid reproach, and is not himself disposed entirely to abandon it, yet it is by no means necessary to the acceptable celebration of the ordinance; and is to be classed among the unessential accidents of the service, such as receiving the elements in a reclining posture, holding the service in an upper room, and other similar things, in which few churches now think of imitating the Apostles. Another professor connected with one of our colleges, and a man too whose talents and acquisitions and virtues no one holds in higher estimation than myself, has written an essay for publication, in which he endeavors to show that neither bread nor wine is essential to the acceptable observance of the Lord's Supper; and that the temperance cause cannot advance much further until the use of wine is abolished from this ordinance. And in addition to these particular facts, there is another of a more general nature, which awakens my apprehension not less than those which I have already stated—I refer to the gradual and silent change which is evinced by the manner in which this subject is treated in the ordinary intercourse of life. Men who, a year ago, felt nothing but shuddering when it was introduced, have come now to speak of it with timid caution, as if they were speaking on an unsettled question, upon which it were wise not fully to commit themselves; while some of them actually half adopt the principle, and others show that scarcely any of their former scruples now remain. And wherefore is this change? It is because the subject has gradually become familiar to them; and while the current in favor of this innovation has been imperceptibly becoming stronger, no effort has been made to resist it; and even ministers of the Gospel have been silent, because they have apprehended no serious danger, or possibly because they have feared to sound the alarm, lest it should subject them to the charge of being hostile to one of the best of causes; and hence these individuals, by a process which they themselves can hardly analyze, and for reasons of which they can give little account, have been brought to their present posture of indecision at least, if not of actually favoring the views which, not long ago, they regarded with horror.

And here you have my reason for bringing this subject before you to-day:—it is not that I believe that any of you are prepared to banish wine from the communion: I am not conscious that there is an individual before me, who would not be disposed to resist such a measure: but then I know that the whole history of the Church shows that such innovations come in by little and little; and though you may now be right—fully right on this subject, yet it supposes nothing worse of you than that you partake of human nature, to take for granted the possibility of your becoming wrong; and it is with a view to prevent evil that I give you this timely warning. Be not deceived by the parade of oriental learning on this subject: remember that no authority is worth a rush that contradicts the plain declarations of CHRIST and his Apostles, as they are found in the New Testament: and I ask how the blessed founder of our religion—a religion designed for common people, who can only judge of the meaning of Scripture by the principles of common sense—I ask how it was possible that he should have instituted this ordinance to be observed in the Church for ever, and spoken of the fruit of the vine, and nothing else, as one of the elements, if, after all, he meant wine and water, or tamarind water, or molasses and water, or any thing else than that which his words properly and exclusively indicate. I say, brethren, you have no occasion for Hebrew learning, or Arabic learning, or any other learning than plain English, to settle this question: the Master himself has settled it; has settled it for the obscurest peasant as truly as for the most eminent Biblical critic; and no man, no body of men, has a right to call in question the Master's decision. I have heard the practice of the Church in the second century appealed to in justification of this usage. But if the authority of the second century is good, surely that of the first is better; and why not go a little farther back, and take advantage of that? And if the testimony of uninspired men on this subject is good, the testimony of those who were inspired is better; why not then be satisfied with simply opening GOD'S Word, and ascertaining what is there written on this subject? Ah, it is because GOD'S Word says not a word about any other element to be used as a drink in this ordinance, but the fruit of the vine.

I have heard it several times spoken of, as if it were a singular inconsistency, that either ministers or churches should complain of having something else at this day substituted for wine in the sacramental cup, when they have been for years administering and receiving wine that was grossly adulterated by spurious and even noxious admixtures; and in many instances, probably, have actually used that as wine which had nothing of it but the name. Be it so, and what then? Are not the individuals who say this, well apprized that if this has been the case, neither ministers nor churches have, until within a recent period, suspected it; and that they themselves have been sharers in the common ignorance that has prevailed on this subject? Is the alleged fact that we have administered brandy and water when we have honestly supposed that we were administering wine, a good reason why we should substitute simple water, or wine and water, with the full knowledge of what we are doing? If I have given forth, and you have received, some impure element, with the honest belief that it was wine, who will say that we are to be set down as voluntary offenders; but even if we are, is it not a singular mode of manifesting our repentance for violating CHRIST'S authority in one way, to set ourselves forthwith to violating it in another?

Does any one say, What harm, after all, can result from the agitation of this subject in our churches, or even from the substitution of water for wine at the Lord's table? Will it not be the same thing, it may be asked, when the first shock occasioned by the innovation is over; and may not the ordinance be celebrated with greater safety, and equal acceptableness? I answer, if wine is not essential to the celebration of the communion, by the very conditions of the ordinance, I know not what is. I answer again, the very same spirit which would banish wine from the Lord's table, would banish the other element,—would annihilate the ordinance itself; and hence my respected friend, the Professor, tells us that neither bread nor wine is essential to the acceptable celebration of the Lord's Supper; and hence another individual with whom I have conversed, more than intimated his willingness to have the ordinance entirely abandoned, rather than it should stand in the way of the cause of temperance.

There is another reason why I cannot be silent on this subject—it is, that by remaining so, I am a stumbling-block in the way of multitudes of my fellow Christians, who are looking to the ministers of CHRIST for warning when the doctrines or the institutions of religion are in danger. In the course of the last week, a highly intelligent and active Christian in the city of New-York, whose name is well known in the walks of public benevolence, said to me,—and he said it with a degree of emotion which he struggled in vain to suppress,—"Sir, nothing has occurred since I indulged a hope that I was a disciple of CHRIST which has operated on me so powerfully as a temptation to believe that all religion is a miserable delusion, as the fact that grave ministers of the Gospel are trying to remodel, and in effect to blot out that ordinance in which I have been accustomed to celebrate my Redeemer's death; in connexion with the equally astounding fact, that no one of you who are set for the defence of the Gospel, has ventured to open his lips publicly to arrest the progress of this impious fanaticism." Ah! methinks I hear some one say, whatever else that man might have been, he was a cold friend to the temperance cause. I will tell you how he evinced his coldness:—he did it by writing his name on the honored list of those who, not long since, subscribed a thousand dollars each, for helping forward that very enterprise. He is *no* cold friend to the temperance cause; it is dear to him as the apple of his eye; he is willing to give not only his influence and his prayers, but his money, by hundreds and thousands, to advance it; but he cannot consent to see it built up at the expense of breaking down, or attempting to break down, one of GOD'S own institutions.

Yet another reason, my friends, for bringing this subject before you:—the infidel is casting upon this movement a look of self-complacent triumph. He is beginning to boast that we are getting rid of our Christianity by peace-meal;—and the signs of the times indicate to him, that under the wonder-working hand of modern theological refinement, both the doctrines and institutions of the Gospel will gradually be frittered away, until his creed becomes our creed, and his hope becomes our hope. Is it worth while for Christians, by tampering with the ordinances of CHRIST, to give occasion to the enemies of the LORD to blaspheme?

I cannot forbear to say, too, that this innovation is a deep stab to the comfort of Christians in the commemoration of their Saviour's dying love. When I come to the communion table, and administer or receive the sacramental cup, I wish to think of my Redeemer and his death, and the hopes and blessings which I enjoy through him: I wish not to have my mind distracted by having the question forced upon me, whether I am not committing a sin by taking into my lips a drop of wine; and I hesitate not to say, that they who have taken the lead in this effort,—who are urging, either from the pulpit or the press, or even in a more private way, the expediency of banishing wine from the holy Supper, are responsible in a great degree for these painful associations by which our communion is embarrassed and embittered;—are responsible for imposing upon many a weak conscience a load which renders the approach to the Lord's table any thing else than a cheerful and joyful and profitable occasion.

Brethren, I am sure I need not tell you that in expressing my views so plainly on this subject, I have taken counsel of any thing else rather than my feelings; for most gladly would I have been silent, if I could have reconciled such a course with my convictions of duty as a minister of JESUS CHRIST. I have witnessed too much of the operations of human nature not to know that he who ventures to oppose extravagance, when it is in any way connected with a good cause, does it at the peril of being set down as an enemy to that cause. I cannot forget that my own experience, since I have been among you, has proved that a man who takes it upon himself to rebuke the spirit of fanaticism in revivals of religion, must expect to have his name blazoned on the list of the enemies of revivals; and most fully do I expect that the remarks which I have now made will be appealed to, not by you, but by others, to justify the charge against me of being a foe to the cause of temperance. I say *not by you*, my friends; but even if it were otherwise, and I knew that every one of you would join in this charge,—much as I value your good opinion—and there is nothing that I value more except the approbation of my conscience and my GOD,—I should still feel myself constrained to protest without a qualifying or softening word, against this unhallowed invasion of one of GOD'S institutions. But I am not a foe to the cause of temperance: with religious indignation I repel the charge. I regard it as having come into existence under the special favor of Heaven. I honor it as a noble part of that moral machinery designed to help forward the world's renovation. I look upon those who have labored in it faithfully and diligently as the benefactors of their race: and I would still bid them GOD speed in the good enterprise, and invoke the smiles of Heaven on every effort which they put forth in the spirit of charity and of a sound mind. But if the temperance cause claims a precedence of the institutions of GOD, then I insist that it claims too much: if it cannot go forward but at the expense of perverting or annihilating an ordinance of our religion, then I insist that it is high time it should come to a solemn pause; and I say unhesitatingly, perish the hand—no matter what hand it may be—that would profanely withdraw from the Supper either of the memorials of my Redeemer's death! Let GOD'S institutions stand in their own simple majesty, though the noblest fabric which man ever built should be prostrate in the dust.

Brethren, whatever you may think of the freedom of these remarks now, I verily believe the day will come when every one of you will be satisfied that I have been pleading in behalf of the temperance cause; for after all that I have said, GOD'S institutions *will* live, and whatever arrays itself against them, will come to naught. I counsel you then, *as the friends of temperance*, to beware how you even seem to sanction this innovation; for, rely on it, GOD will not smile on any effort that goes to impugn his authority, though it be professedly made for the advancement of his honor; and even if it seem to succeed, it will be found ultimately to have had concealed in it the principle of self-destruction. Let the temperance cause be kept upon its own proper ground, and within its own legitimate limits, and GOD'S blessing will be in it; and the blessing of

many ready to perish will come upon it; and new and ardent friends from every side will cluster around it; and its triumphs will not only be gratefully celebrated on earth, but we may reasonably believe will swell the anthems of heaven. But let it attempt to rise on the ruin of God's institutions, and I forewarn you that the days of its heaviness and mourning are at hand; and it will be well if we do not have occasion to go weeping to the grave where it is entombed, and in the bitterness of our spirits to ask concerning it, "Can these dry bones live?"

THE CHURCHMAN.

SATURDAY, JULY 18, 1835.

*Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year,* is the price per annum of subscription to this paper.

## THE PRACTICAL SPIRIT OF THE NINETEENTH CENTURY.

*Matthias and his Impostures: or, the Progress of Fanaticism. Illustrated in the Extraordinary Case of Robert Matthews, and some of his Forerunners and Disciples.* By WILLIAM L. STONE. New-York: Harper & Brothers. 1835.

*Danger of being Over Wise: a Sermon, preached June 7th, 1835, in the Second Presbyterian Church in Albany.* By WILLIAM B. SPRAGUE, D. D., Pastor of the said church. Albany: Packard & Van Benthuysen.

*The Primitive Church Compared with the Protestant Episcopal Church of the Present Day: being an Examination of the Ordinary Objections against the Church, in Doctrine, Worship and Government, Designed for Popular Use; with a Dissertation on Sundry Points of Theology and Practice, connected with the Subject of Episcopacy.* By JOHN HENRY HOPKINS, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Vermont. Burlington: Smith & Harrington. 1835.

WE beg the attention of our readers to the extracts from these three works which we have to-day inserted in our columns. They treat, in the main, on diverse subjects, and come from authors whose views and habits of thinking are widely different, and it is, therefore, the more remarkable that they aim by a simultaneous and consentaneous effort to arrest the progress of fanaticism, and reclaim the religious community to the soberness of truth.

Mr. Stone says that the characteristic feature of the present age, both in politics and religion, is *ultraism*, or a disposition to run into extremes. *Ultraism*, however, is a property of human nature, and has been manifested in every age. It was as palpably developed in the Agrarians of Rome as in the Agrarians of New-York; in the democracies of ancient Greece as among the *pantocracies* of modern France; in the formality of the Pharisee as in the superstition of the Romanist; in the misanthropy of the Essenes as in the quietism of the Quakers; in the asceticism and self-inflictions of the sixth century as in the Quixotic schemes and self-vauntings of the nineteenth; in the pilgrimages and crusades that were engendered in the *dark* ages as well as in the brilliant "measures" that have sprung from the dazzling effulgence of the *light* ones. To seize, then, upon the distinctive feature of the present age—and it must be seen before it can be appreciated—we must leave the correct but too general charge of *ultraism*, and come down to a more definite specification. We should rather say that the characteristic of the present times is to elevate *practice* above TRUTH, and to cry up *measures* at the expense of *principles*. The importance of solid learning, of patient intellectual discipline and of sound doctrine, is most sadly depreciated, and a man's usefulness is estimated in proportion to the bustling activity and declamatory eloquence that qualify him to produce an *immediate* effect. The sapient leaders of the age throw out the watchword that our learned forefathers answered a good purpose in the darkness of past days, but are no model for enlightened imitation in the present. The minister may keep their ponderous tomes for perpetual admiration and occasional reference in his study, but he would be little less than a madman to drug the intelligence of a modern auditory with their soporific lore. And the stripling scarcely out of his *teens* is nowise slow to catch up the same text, and make it recoil with an *ad hominem* application upon its authors. The giant learning of the professor is too heavy an armor for the youthful David of our seminaries. He leaves the spear and the shield for the Goliaths of the Philistines, and burns to go forth with his pebbles and his sling, and fight the battles of the LORD. He re-echoes the words that his seniors have taught him that learning may serve to busy the faculties of the shrivelled and cloistered monk, but is rather a clog than a help to the energies of "practical talent," which are to achieve the glorious victories of this transcendental era. And the spirit spreads from the seminary to the pulpit and the press, until all the pulpits and journals of the land become so many foci for radiating the beams of this new-born intelligence. The people of course play back the same game, denounce the preacher as "behind his age" who shall give them one thought above the level of their own infinitely expanded superfices, and become irresistibly charmed with the scintillating genius that can amuse them with the sentimental lullabys of literature, excite them with thrilling appeals in religion, and relieve their mental monotony with an everlasting infusion of *tittle-tattle* in both. Time was, when a *practical* sermon meant a sermon which should set forth the every-day duties of life, show their connexion with right reason and Scripture, and enforce them on the conscience of the renewed mind by the gravest considerations. But *now* a practical sermon is neither more nor less than an appeal to the feelings, and that sermon is the most *practical* which is least laden with truth and good sense. This is a *practical* age, and calls for *practical* talents, and of course *practical* sermons are all the fashion. But mark how the people outstrip their teachers in "the march of intellect." No other truth is deemed of importance except such as has an immediate bearing on practice, *and all this truth is supposed to be known.* Hence the people can brook nothing in the shape of manly argument or sound exposition of doctrine, but are content year in and year out with sermons which open with stale repetitions of common places, and then shoot forth into animated appeals which are designed to enlist the feelings in *action.* And even this slender freightage of truth appears sometimes to be introduced by the preacher to save him from the charge of being a Methodist exhorter, and is generally regarded by the people as a temporary scaffolding from which they may wing their impatient flight into the regions of air and nothing.

Here certainly is a woful pushing out of practice to the great disparagement and the threatened exclusion of truth. There is another point of view in which the same characteristic feature is exhibited. We verily believe that the lazy but restless Athenians, to whom St. Paul preached, were patterns of patient thought compared with a large mass of active Christians in the American Church in this age of surpassing light and knowledge. From Maine to Georgia the reiterated cry of the religious world is, *What news? what news?* The *doings* of the Great Societies; the *doings* at the great revivals; the *doings* on every petty occasion, and in every nook and corner of the land; the *tellings* of missionary efforts which have had hardly enough of doings to keep alive the interest which sustains them: these are the perpetual blasts that are blown by the religious trumpet of the day. We are absolutely buried beneath the mass of lava that is for ever streaming from the thousand volcanoes of religious intelligence. The land is inundated with what are termed, with felicitous incongruity, *religious newspapers*, and these papers are surfeited with speeches and doings, and all the *twaddle* of the religious world. Now if we believed that in this onward march *truth* kept equal pace with *practice*; that all these efforts in action were accompanied with corresponding powers of thought; that the trophies of active benevolence were in a fair way to be sustained by a commensurate platform of sound theological knowledge, we might live—as do many of our more *practical* cotemporaries—in a perpetual effervescence of delight. But we know—and all the world may see and know—that the reverse of this is the case. The spirit of action rages, while the spirit of thought slumbers. The age is as eminently superficial in the attainments of knowledge or truth as it is *practical* in the application of them. The man that has two ideas in his head has a stock that will last him his lifetime. Ever and anon he may take a fragment of each, hammer it out over the superficies of a sheet of foolscap, or dilute it with the rhapsody of an hour, and forthwith establish his reputation as a fine writer, or a "powerful" preacher. Verily it is a "*practical*" age, but we sadly fear that men are *doing* so much as to leave them no time for *thinking* or *learning*. We fear that *practice* is pushed forward to the detriment of *truth*.

To our minds, not the least painful aspect of this state of things is found in its unpropitious influence on the female character. It ought to be the concentrated aim of all the efforts of Christian energy to elevate the character of woman, by encouraging her to withdraw her mind from the dissipations of the world, turn it in upon itself, task her powers of reflection, qualify herself to impart knowledge, evolve talent, administer discipline and discharge all the delicate responsibilities involved in the enlightened education of the young; and, under the benign spirit of the Gospel, to gladden and dignify the retirement of domestic life by the graces of mental culture. In this way the Gospel of CHRIST would afford an efficacious antidote to one of the most alarming features of a thought-loathing, money-loving community. But we may say, without fear of contradiction, that the ruling spirit of the benevolent operations of the day is the reverse of this; so far the reverse that its stream of influence, though rising from a different source, and passing through a different section, in the end mingles its waters with those barbarous elements of a civilized age which have resolved female education into the acquisition of accomplishments, and made its object to consist in the allurement of a husband instead of the mental discipline of children. True, the religious world eulogises the powers of woman, and demands her influence. But for what do they demand her influence, and how do they rate her powers? Why they would make her conspicuous in the public "agencies" of the day; they would send her abroad from house to house for the collection of money; they would task her "powers" to the sublime work of getting up a "Fair," and solicit her "influence" to advance its sales by her charms; they would turn the current of her feelings into the romance of religion, and bound her aspirations by its Quixotism; they would have her form Temperance Societies, and Moral Reform Societies, and follow in the wake of every new association that sails on its voyage of experiment; they would dwarf and fritter away every energy of her soul in the busy restlessness of a petty and officious activity; they would banish her from the home of her loveliness and dignity to the spheres of religious dissipation and parade; from the inner temple of domestic retirement and quiet usefulness to the Gentile courts of profanation and turmoil. But we dare not trust our pen to repel the insult of such a eulogy. And as a wholesome refrigerant to any undue warmth we may feel, as well as no inapposite illustration of the "*practical*" spirit of the age, we shall wind up with an observation which Mr. Stone has recorded of Matthias, trusting that our readers will excuse the coarseness of the speech for the sake of its shrewdness. "I retain nothing," says a by-stander, "of his rhodomontade, but the amusing simile he employed in speaking of the agency of woman in sustaining the benevolent operations of the present day. This, he said, was but acting over the part of the Philistines in sending back the ark of the covenant to the land of Israel in a cart drawn by cows instead of oxen. 'So it is now,' said he; 'the ark of the LORD is held up and carried by nothing but *cows*.'

There is a further point of view in which the impending danger to the ultimate interests of truth become still more alarming; and it is found in a novel combination of opposite elements in the political and religious world. A large portion of the Protestant Church has, for the last ten years, been engaged in a course of suicide. *Immediate effect* and not *ultimate usefulness* has been the rule of its policy. In this way the country has been deluged with superficial preachers and fanatical "measures." Conversion, aye, and instantaneous conversion, has been the sole order of the day, and on this principle "revivals," to use the current misnomer, have been every where got up, and the Church has been filled with immature converts. The result—the only which we are now concerned to notice—has been to bring the *ministerial*, and especially the *pastoral* character into disrepute. For the people are apt to think that the minister who has successfully delivered his message in one place, had better withdraw to another, and leave to a *new* minister the task of exhibiting to them the same truths in a *new* light, or to Deacon A., B. and C. the *less important* duty of nourishing, by the fervid exercise of their various gifts, the spirit which the minister has excited. Hence the many changes which have been of late so bitterly complained of in the Congregational Church. Hence, too, it is, that the character of the pastor, as it existed in New-England fifty years ago, who was steadily engaged from year to year in "building up his people in their most holy faith," and who, by his extensive acquirements, weight of character and long-tried attachment, shed around him a moral influence that was felt under every roof and by every individual of his charge, is becoming rapidly extinct. A train tending to a similar result has been moving with accelerated velocity in the political world. Unprincipled aspirants thrust themselves forward for election into office, and to gain their end they flatter the vicious passions of the people, and render their repugnance to religion a band of political faction. Thus the well meant, though all things considered injudicious, direct movements of the clergy toward a better state of things are frustrated, and even the indirect influence of their labors and example is in a great measure neutralized by the perpetual outcry of "Church and State," and "priestcraft," which the alehouse politicians put into the mouth of the multitude. And the clergy, instead of seeking to repel the obloquy by their own weight of character and substantial usefulness, have rather invited and strengthened it by originating a set of extravagant "measures," designed for *practical* and *immediate* effect, which are fast bringing their character into contempt. Here, then, is a combination of religious and political influence which is making another melancholy development of this supremely "*practical*" age.

To make an appeal to the feelings, says Coleridge, without a previous impression on the reason, is fanaticism. The feelings, however, are the proximate springs of action, and whoever wishes to impel forward the spirit of action must administer stimulants to the feelings. Hence where there is a systematic severance of *truth* and *practice*, where the importance of sound and enlarged theological learning is scouted, and the multitude are perpetually hurried forward under full sail, and with little or no ballast on the voyage of "*practical*" achievements, it is to be expected that there should be an abundance of appeal to the feelings without an adequate corresponding impression on the reason; in other words an abundance of fanaticism. And who needs to be told that this result of our most practical age has been fully realized? What part of the country is there which has not, in the course of the last ten years, been visited with the outbreakings of religious frenzy? How many are the places which, under a uniform and progressive culture, might now be green spots in the vineyard which have been stripped by the wildfire of fanaticism of every trace of verdure? The narrative which Mr. Stone has given of "Matthias and his impostures," and which he has well entitled the "Progress of Fanaticism," is possessed, on this account, of a melancholy interest. He has traced the origin of the imposture to its connexion with the dominant spirit of the age. But the imposture of Matthias is probably only one of a hundred enactments equally fanatical, though eventuating in a less nefarious explosion. The spirit of narrow and censorious pietism, the spirit of theological cox combry, the spirit of religious quixotism, by which the most vain, conceited and pragmatical members of the Church are encouraged to thrust themselves forward to the discharge of duties for which they have no other qualification than ignorance and arrogance, to devise and carry forward the most chimerical projects, to prescribe a tone to the religious community around them, to draw the gaze of the multitude by an ostentatious flourish of trumpets, and then to intimidate the quiet citizen by giving the awful name of public opinion to the deafening reverberations of their own jargon,—this spirit, one of the developments of the "practical" spirit of our most enlightened era, is rife and rampant, pervading every nook and hamlet of the land. This is the spirit which Mr. Stone's book brings to view as the spring not only of the unhappy delusions of such men as Pierson and Folger, and the flagitious impostures of Matthias, but of most of the evils which are now deluging the greatest part of the Protestant Church.

*Nil desperandum* has ever been in the crisis of political danger, the motto of every good citizen, and it is still our motto in regard to the Church. We have an inborn, inbred, for ever indwelling and occasionally outbreaking aversion to fanaticism, and we have sometimes been betrayed into expressions of disgust at the extravagances that have been enacted around us. But we have never lost the belief that our Protestant brethren would subdue this frenzied spirit of insubordination, reduce their raw and unpractised recruits to better discipline, and bring themselves up in the array of a well ordered and consolidated phalanx, and these hopes have sustained us under the repeated castigations we have received for being so lamentably deficient and "behind the spirit of the age." There is, we know, one rising sect in our country which has watched these commotions with a different eye, has looked on them as the harbinger of endless divisions, and has hoped to come in like Aaron's rod and swallow up all the rods of the magicians of Egypt. But in this the Romanists show an utter ignorance of the genius of the Protestant faith. They do not understand that by the free circulation of the Scriptures, and the wholesome exercise of private judgment, a provision is made for throwing off these excesses and retaining the minds of the majority in accordance with the obvious sense of the Scriptures. Among them the case is precisely the reverse; the people being deprived of the Scriptures as their final arbiter and restrained from the exercise of private judgment, the tendencies to fanaticism rage without a check until they have seized upon the majority and are incorporated into the system by the decree of a general council. This in fact is an epitome of the progress of fanaticism in the Church of Rome. If a delusion, for instance, has arisen among Protestants on the subject of marriage, its advocates have had but a short career and have speedily sunk down into some such sect as the Lebanon Shakers. A similar delusion in the Church of Rome gradually gained strength until it eventuated in imposing the law of celibacy on the whole of the priesthood. If the error recently engendered by the Temperance Society should go forward, as probably it will, the result will be that its converts will diverge off from the majority in a body by themselves and run out a short lived existence, as an insulated sect. An error on the same subject in the Church of Rome continued to gain ground till it had infected the minds of the majority, and then in the shape of the deprivation of the cup or the imposition of transubstantiation was embodied and perpetuated in the decree of a general council, and made the mental property of the faithful for all succeeding generations. The division of the Protestant community into sects, considered absolutely, is an evil, and we hope to see the evil progressively removed by an increasing disposition among Protestants to conform to the model of the primitive Church. Meantime we must think that the evil considered comparatively, compared that is with the state of things which would exist if the different sects were resolved into their individual elements, or the still worse state which would ensue from their being compacted with the iron band of Papal despotism, is rather a good than an evil. Nor indeed is the want of unity among Protestant Christians so deplorable as Romanists and ultra Churchmen would have us believe. They have continued for the most part for more than three centuries to occupy the same relative position; and have, like a healthful body, thrown off disease instead of suffering it, as do the Romanists, to be absorbed into the system and disclose itself in chronic complaints and incurable ulcers. Borrowing St. Paul's comparison for an illustration of the unity, we might say that the Episcopal Church has been the back-bone of the Protestant body: the Calvinists, (comprising the Presbyterians, Dutch Reformed, and Lutherans, to the exclusion of the Edwardeans,) have been the right arm of its strength; the Quakers have been the left arm, generally quiescent in posture, and always feeble in action; the Baptists and Methodists have been the two legs which have walked forward to victory, while the Congregationalists have supplied the chemical apparatus which has rapidly resolved truth into its primitive elements, and sucked it up into the system by myriads of absorbents; occasionally by over excitement convulsing the system with terrific spasms, but always offering a way by which the feculence of error is purged off into the sink of infidelity.

To develope the causes of the undue prominence of which we have spoken, of the *practical* over the *reflective* spirit, would form a rich chapter in a philosophical history of the religion of our age and country. The vast resources of our country, bringing talent prematurely into active life; the narrow-minded perversions of the distinctive doctrines of the Gospel; the influence of modern science in erecting a false and superficial standard of learning; the political state of Great Britain and Europe, which has given an anti-republican stamp to all that is most sound and stable in theology; the benevolent associations which have aimed exclusively at the evolution of *practical* energies, without affording any check or balance for quickening the mind in the study of truth; the spirit of trade which has eaten into the very vitals of the country; these and many other causes, some of which have been productive of much collateral good, have combined to beget a disrelish for theological science, and to make *immediate effect* the measure of usefulness. On this aspect of the subject we cannot dwell, but must hasten forward to the subject which, when we took up the pen, we intended to make the chief burthen of our remarks—the TEMPERANCE SOCIETY.

But let it not be thought that what we have said is irrelevant. The Temperance Society is in truth a genuine and characteristic product of our "practical" age, an institution in which practice is dissevered from truth, and which is fitted to accomplish *immediate* good at the expense of important principle. Intemperance was the master vice of the country, and the patriot and the Christian were ready to avail themselves of the readiest means that offered for arresting the awful calamity. The Temperance Society promised to attain this end. It consisted in a voluntary association, formed for the extirpation of intemperance, and uniting its members by a solemn pledge to discountenance intoxicating drink, as a thing *in itself needless and injurious.* Here were manifestly two false principles at the basis of the Society. In the first place a human society was organized for the purpose of accomplishing an object for which a divine society had been previously instituted, and the former necessarily impeached the sufficiency of the latter, which in one article of morality it attempted to eclipse or rival: in the second place it transferred the sin from the *abuse* of the thing to the *use* of it, enjoining total abstinence from alcoholic drinks not as a *dietetic rule*, but as a *moral duty*, and binding it on the conscience with the awful sanctions of a religious vow. Reflecting men were not backward in detecting these errors and pointing them out; the unthinking members met the objection with the usual hue and cry of "Behind the age," while the thinking ones replied, the Society aimed at a moral and not a religious object, and sought to discourage the use of alcoholic admixtures, not for its sinfulness, but on the ground of expediency. How far such distinctions are sound, it is needless to inquire: suffice it to say that they have proved too subtile for the common sense of the people. *They* have generally taken the ground that the use of intoxicating drink in any degree is a *sin*, and the plague like Egypt's has fast spread, and gone up into the house and bed-chamber of the king, so that no less a person than Prof. Moses Stuart, of the Theological Seminary at Andover, in a profoundly learned essay respecting the use of wine in the Lord's Supper, assumes it as the postulate or admitted basis of his argument, that the use of a drink which tends to intoxicate is an "immorality." The bearing of such a doctrine on the sacrament of the Lord's Supper is obvious: not only the wines in current use, but even the best wines that can be obtained, being of an intoxicating nature; and hence an unsophisticated conscience is very apt to draw from the Professor's premises the inference that the partaking of the cup at the celebration of the Lord's Supper, is an act of "immorality." Many of those who stood aloof from the Temperance Society saw and predicted this evil as an inevitable consequence of the principle on which the Society was based, but they were straightway denounced as alarmists, "behind the age," and foes to human improvement. Not more than a year ago we adverted to the case of a clergyman at Comock, Long-Island, who conscientiously, and as we thought consistently, gave up the use of wine in the Lord's Supper, and substituted water in its place. One of our worthy compeers expressed his suprise at the time that any should seek to chill the ardor of benevolence by investing with an unmerited importance an isolated instance of extravagance. We did not need this check to confirm us in the silence which we had determined to observe, and we continued therefore to rejoice in the actual good which the Temperance Society was accomplishing, hoping that the prospective danger might be averted. Of late, however, the evil has been rapidly manifested. The use of wine in the Lord's Supper is extensively and boldly denounced. In various places the complaint is made that many in the celebration of the ordinance refuse to partake of the cup. The New-York Evangelist scouts the sermon of Dr. Sprague as a blast of empty eloquence, and professes himself ready to sustain, as on their common premises he easily can, the opposite argument. A correspondent of the Christian Intelligencer of last week, under the head of "The Sacramental Cup," deprecates the introduction of this new-fangled heresy into the Dutch Church, and says, "The papers published by the Temperance Societies have been left at my house for some time back, and I have read some of them with much pleasure. I do not, however," he continues, "wish any more to be left, for they have begun to interfere with that which I verily believe is the word of GOD. They are striving to get the Church not to use wine at the blessed Sacrament." Prof. Stuart, in an essay which is now spread throughout the land, would have us believe that bread and wine are mere accidents of the Sacrament, and no more essential than "the celebration of it in an upper room." Other evidences of this progress of fanaticism, and some still more humiliating, may be found in the extracts which we have given from Dr. Sprague's discourse and the late work of Mr. Stone.* But to our mind not the least convincing evidence is found in the vague and unsatisfactory tone of Dr. Sprague's discourse itself. Under the mask of much apparent boldness the preacher evidently shrinks from the gest of the question which he undertakes to discuss. Despite of his professions of courage, it would seem as if he were cowed by his audience, and was either afraid to express his opinion, or else had no definite opinion to express. Certainly we do not wonder at his perplexity. Probably all his communicants had signed, signed too at his instigation, a pledge either the same as or similar to the following, which we find appended to a temperance address.

"PLEDGE.—We, whose names are hereunto annexed, believing that the use of *intoxicating drinks* is not only needless, but hurtful to the social, civil, and religious interests of men; that it tends to form intemperate habits, and that while it is continued the evils of intemperance can never be done away—do, therefore, agree that we will not traffic in them, or use them; that we will not provide them as articles of entertainment, or for persons in our employment; and that, in all suitable ways, we will discountenance the use and sale of them in the community."

Here we have an unqualified assertion that the *use*, and not the *abuse* of intoxicating drinks is in itself hurtful to the social, civil, and religious interests of men; and this assertion is the basis of a solemn pledge which had probably been made by the communicants of Dr. Sprague's church. Be it observed there is no restriction, no specification of degree in the terms; the *use*, however small, is absolutely hurtful. Now, either Dr. S. should have been able to assure his people that the wine which they used was an unfermented liquor, and perfectly free from all alcoholic admixture, or else he should have frankly advised them to recede from the principle which they had adopted, and place the hurtfulness of wine and other intoxicating drinks not in the *use* but in the *abuse*. That he could not make the former assurance, viz. that the wine used at his table was an unfermented liquor, and that he had no intention of pleading with the more advanced advocates of the temperance cause, by the aid of Greek and Hebrew criticisms, that CHRIST and his Apostles used such a beverage and no other, we infer from his own words: "I say, brethren, you have no occasion for Hebrew learning, or Arabic learning, or any other learning than plain English, to settle this question; the Master himself has settled it—has settled it for the obscurest peasant, as truly as for the most eminent Biblical critic; and no man, no body of men has a right to call in question the Master's decision." Under cover of this sound declaration, we claim Dr. Sprague's authority for the propriety of continuing to use such wine in the Sacrament as we have been accustomed to use. Nor can we see why, if he could reconcile the use of this beverage to the terms of the pledge which we suppose his communicants to have given, he should have shunned to perform so natural and imperative a part of his duty. We are, therefore, driven to the dilemma either that the preacher himself admitted the *sinfulness of the use* of alcoholic admixtures, and could not solve the inconsistency in which it involved him, or else that his hearers were so possessed with a sense of its sinfulness that he did not deem it prudent to make the attempt. The truth seems to be, that not only Dr. Sprague, but many other ministers who, from a laudable impulse of benevolence, have embarked in the Temperance Society, have entangled themselves in a net from which they find it difficult to be extricated. For the sake of *immediate* good they have encouraged their people to adopt an *unsound* principle, and now they most unreasonably quarrel with them for making a *sound* application of it. But the voice of warning, complaint and censure will be lifted in vain. The disuse of wine in the Sacrament, among the temperance ranks, will continue to increase, and that for the simple reason that its advocates, on the principle of the Society, have the best of the argument. It has now become with hundreds a case of *conscience*, and the scruples of conscience must be quieted by cool and solid argument, and not by fervid and empty declamation. The result must be either that the principle of the Temperance Society, as it is popularly received, will be abandoned, or that the sacrament of the Lord's Supper will be *dis*-substantiated and volatilized to the tenuity of the Quaker shadow.

In contrast with this embarrassing position, we are happy in bringing forward the work of Bishop Hopkins, as an example of the more consistent and dignified attitude, maintained by a bishop of our own Church. He has attacked, we may suppose, the sin of intemperance, and advocated the virtue of temperance on principles furnished by the Word of GOD. He has availed himself of the light which recent investigations have thrown on the subject, and urged on his people the disuse of spiritous liquors as a dietetic regulation for the better preservation of health. He has advanced, as far as he consistently could, the temperance reform, by spreading abroad the overwhelming evidence which has been produced of the connexion between intemperance as a cause, and disease and crime as its inevitable effects; pressing home on the conscience the virtue of temperance on the ground of *divine requirement*, and illustrating the *wisdom* and *benevolence* of the requirement, by showing from the new and increasing light of the accumulated experience of the world, the blessed effects consequent on its observance. But in delivering his message to the world, he has not ventured to transcend the instructions which have been given to him as a messenger of GOD. His zeal for immediate practical good, has not betrayed him into a compromise with error. He has not ventured to add one jot or one tittle to the book of life; content to draw his rule of life, and his principles of action from *within* the Church and the Word of GOD, and wisely refraining from the specious modifications and vaunted discoveries that are obtruded from *without*. Thus entrenched he is perfectly safe; reaping the good fruits of an adherence to the instructions of the Divine Word, and avoiding the evil which always may, and generally will, flow from exceeding his instructions. We accept Bishop Hopkins' lecture on the subject, as being probably, *in the main*, a satisfactory exposition of the reasons which have operated with a majority of our bishops and clergy to refrain from joining the Temperance Society, and we must confess, that recent developments make us regard the position which we now occupy as far preferable to the state of those churches which are beginning to mar the participation in the most sublime and affecting institution of our faith with painful and debasing associations, and change it from a bond of union into a theme of wrangling, or to the state of that church, which hopes at its next annual conference, to make so presumptuous an addition to the word of GOD, as to require the pledge of a Temperance Society as a qualification for Church membership.

It is our misfortune on this, as it occasionally is on other subjects, to write for some whom we can not please, and we are often afraid that "the people of this generation" are as perverse as those of yore, who said of the prophet that came neither eating nor drinking, "He hath a devil," and of Him who came both eating and drinking, "He is a gluttonous man and a wine-bibber." When we have thrown our feelings into a subject, and spoken out in downright earnest, we have been most unjustly accused of bad temper and needless severity, and now that we have taken up a subject coolly, and written in the most perfect good humor, we expect to be taxed with levity, and an undue appreciation of the benevolent operations of the age. But this latter charge is ungrounded. We do most thankfully acknowledge the good that has been done both to the bodies and the *souls* of men by the Temperance Society, and we respect the motives, and honor the spirit of all those who have embarked in it. We do not advert to their views in the spirit of complaint, censure, or triumph, but have merely embraced what we deemed a fitting opportunity, to show that those who have kept aloof from the Society have not been actuated by an unthinking bigotry or a blind apathy. We shall continue, as heretofore, to preserve our gravity—a task become easy by long practice—when we hear or read the sage arguments against alcohol in any of its admixtures, as a production of *man* and not of GOD, and as originally invented by the alchymist, and kept only in the store of the apothecary; and we beg, in return, that "as many as desire us to make a fair show in the flesh, and so constrain us" to sign the pledge, will permit us to believe, that "in CHRIST JESUS," neither the Temperance Society, nor any other of the moral machinery of the world, "availeth any thing, but a new creature." As "new creatures in CHRIST JESUS," we have renounced the elements of the world, and shall not, in prosecuting any object of moral good, go back to it, to be ensnared with its entangling alliances. We believe that the peace and integrity of the Church of CHRIST, will be most effectually secured by an avoidance of all extraneous and adventitious devices, and a close adherence to those provisions which the wisdom of the divine Founder has prescribed. Nevertheless, if CHRIST is otherwise preached, if by temperance societies, or any other means, good is done to the world, in which our own views of duty have not permitted us to share, we "herein rejoice, yea, and will rejoice." And we only ask to receive for ourselves the same forbearance that we extend to others.

"* A series of articles are now in the course of publication in the Connecticut Observer, the writer of which is understood to be the Rev. Dr. Chapin, of Wethersfield, proposing to dispense with wine at the communion. Among other things he more than intimates his opinion that much that is taken for *holy enjoyment* at those seasons, is *animal excitement* from the stimulus, or intoxicating effect of the wine; and that church members take a carnal pleasure in the liquor. Professor Hitchcock, of Amherst, is also understood to be writing to the same effect. A highly valued clerical friend, now in New-York, has given the writer the following extract from a dialogue between himself and one of these ultra preachers of temperance:—

'Well, Mr. ******, supposing JESUS CHRIST came on the earth again, and should happen into a prayer-meeting of your disciples, and as he entered the whisper should go round that he had just come from making wine for a festive occasion, where the party had already drunk pretty well before—would you ask him to make a prayer?'

'No!' (striking his fist upon the table,) 'that I would not,' was the reply!"—*Matthias and his Impostures.*

*A Beacon to the Society of Friends.* By Isaac Crewdson. London, printed; New-York, reprinted. 18mo. pp. 155.

We have not yet read this book, but from some skirmishing which it has occasioned on the other side of the Atlantic, we are inclined to think that we shall derive from it some matter of interest to our readers. The impression that we have derived from two or three of the pamphlets that we have read, is, that a party is forming among the Orthodox Quakers in England, approximating in their views of the Holy Spirit, and the authority of the Scriptures, to the "evangelical" party of the Church of England, and has received the same designation. Of this party, Mr. Crewdson would seem to be the nucleus. The avowed object of his book, is to hold out a "beacon" to the Friends of England against the destructive errors of the Hicksites; and while he contends for the agency of the Holy Spirit in enlightening the understanding, and applying the truth to the heart, he seems totally to discard the notion of independent, sensible manifestations, and to uphold the Scriptures as the *sole* rule of life and doctrine. To us it appears that this is the most solid ground on which Friends can oppose the Hicksites, though we fear it involves a surrender of the distinctive principles of their Society.

*Contemplations, Moral and Divine, by Sir Matthew Hale: with an Introductory Notice of the Author's Life and Writings.* Hartford, Belknap & Hammersley. 1835. 32mo. pp. 221.

This neat little volume is the second number of the "Christian's Select Library," a work edited by the Rev. C. S. Henry, and designed to embrace entire works of a devotional and practical nature, selected from the most distinguished of the old English writers. Mr. Henry well says that "the time from Edward VI. to Chas. II. is, in some respects, the richest period of the English mind and language;" and we know no better way to check the capricious extravagances, and consolidate the character of the present generation, than by awakening and cherishing an attachment to this golden era of religious literature. We are glad that Mr. Henry has undertaken a task of this kind,—thoroughly satisfied as we are, that under his auspices it will be well performed. The name and works of Sir Matthew Hale are imperishable; and the present volume contains the cream of his "Contemplations." We earnestly recommend the book to readers of every age and class, as one the perusal of which will feed and strengthen and solemnize their mind, and infinitely to be preferred to the many new and trashy productions which entice them on every hand into a waste of time and money and sense.

*A Remedy for Wandering Thoughts in the Worship of God.* By the Rev. Richard Steele, M. A. New-York: D. Appleton & Co. 1835. 32mo. pp. 252.

The best recommendation that *we* can give of this work, is to say that we urged the publication of it on the publishers. Mr. Steele was not, we believe, of the Established Church, but he belongs to the most sterling age of English practical divinity, and appears to be a writer of the same class with Mason, the immortal author of Self-Knowledge. The spirit of the work is collected, energetic, and deeply religious; and the style, though occasionally quaint, is terse, pithy and antithetical. The mechanical execution of the book is also excellent.

*The Difficulties of Infidelity.* By George Stanley Faber, B. D. Εστι γαρ δοκιμον, &c. Philadelphia: J. Whetham. 1835. 18mo. pp. 204.

If Mr. Whetham does not do as well for himself by the publication of Mr. Faber's Treatise as of Mrs. Sherwood's Tales, he must console himself with the reflection that he is doing much better for the public. Mr. Faber's work is not only ingenious and learned, but original in its design if not in its arguments. Not content with the *defensive* attitude occupied by most writers on the Christian Evidences, Mr. Faber has carried the war into the enemy's camp, and by a skilful statement of the difficulties of infidelity, has conclusively proved the infidel who is consistent in his errors, to be a more credulous being than the most wholesale believer in the Gospel.

*A Practical View of the Prevailing Religious System of Professed Christians, &c. By W. Wilberforce, Esq., with an Introductory Essay, by the Rev. Daniel Wilson, A. M., Bishop of Calcutta.* New-York: Leavitt, Lord & Co., 180 Broadway. Boston, Crocker & Brewster. 1835. 18mo. pp. 375.

A work of rare excellence, and worthy to be found in the library of every Christian. We had lately occasion to commend it strongly on receiving a copy from the press of Messrs. Key & Biddle, of Philadelphia; and we hope that the public demand for the work will justify the almost cotemporaneous issue of another edition.

*Social Tales for the Young: by Mrs. Sherwood.* Philadelphia, published by Joseph Whetham. 1835. 18mo. pp. 196.

This is one of the new works of the day, and is doubtless worthy of the nineteenth century.

*Christian Union: or an Argument for the Abolition of Sects.* By Abraham Van Dyck, Counsellor at Law. New-York: D. Appleton & Co. 18mo. pp. 227. 1835.

A very superficial book, on a very important subject.

## CAST THY BREAD ON THE WATERS.

The following letter, addressed to the Agent of "The Press," is from a soldier of the United States' army in a distant part of the Union, whose name and station are intentionally suppressed. It is one among many evidences which are continually occurring of the great good effected in a quiet and unobtrusive way by the excellent societies of our Church, and its publication may cheer the mind of many with the reflection that the mites which they contribute to benevolent institutions are often productive of good in a manner which they would never suspect. The 'seed' seemingly 'cast on the ocean' is often returned with abundant increase.

To make any alteration in the style of spelling of the letter would defeat the object of its publication. We have, therefore, directed the printer to make a faithful copy, not even correcting the official term of respect bestowed on our worthy friend the Agent.

"*Fort* ——, ——, *May* 20, 1835.

"Rev. Dear Sir, your Letter of April 14th was duly received by the hands of my Friend Capt. —— on the 14th May, with a walcom bundle of Tracts, 4 Copys of the Churchman, 1 Almanack, and 5 Copys of the P, E, Convention for all of wich I return you Sir, and all who is concarned in the Gifts my Wormest thanks and at thay throne of Grace I have not Forgoton one and all who is indeavouring to benefit thay Souls or Boddays of Men, Beleive me My dear Sir, I have had Great Sattisfactiun for dureing the time I have been Sationed at this Post (June 1st 1834) I never have Seen so much reading as I have had, (I Say not the Pleasure but thay Joy) to notice sance I distrebuted all you Sent me, I distributed as follows to the Hospital 1, Copy of each, to a 11 Familys do 1, of each to thay Guard do 1, of each and the remainder to bee read in thay Compy. Quorters, and it Gives me Pleasure (in trutht) to inform you Sir, that all who has read them as Spokeing as highly of the reading as ever I heard of, Some Familys has not been supplyd for want of More. I Give the 6 Tracts of Family Prayers to those who I expected ere long will make that use of them that they are Intended for,—for to Supply all that I have Inquired of, it will take 28 Prayer Books and what ever number of Bibles and Testaments you may think Proper to Send, and in my next to you Sir I will give you a true account of all, the Churchman by all who as read it Vallued by them to bee the best Peper they ever read. I hope at each Printing you will Save me 1 number, Rev Sir, if it is in your Power, to Creadit, let me have a Family Bible (larg and Good) with a Family recorder in it when I get some money I will Pay you for it, I understand that Bishop Taylors Holy liveing and Holy Dying is a Book I aught to have, also the Whole Duty of Man is another if you will send them to me and they Bill I think in 3 or 4 Months from this date I will bee Abeld to send you they money for them, Rev Sir. if you have a Book of Sarmons (I mene Such as would break hard Hearts and cause teres to Come) Send it to me, doo I ask two meney Feavours I leave it to you Sir, doo as you think Proper I will not bee the least Put out but will most thankfully receive what ever you send me, your Letter, Rev Sir, had a warmth throught wich causd me to have it read in the Presence of Nerely all of my Comrades but they Words you Close with has Plasd you nere my Heart, and from that Heart you cannot bee removed without something accoring that I cant foresee, and may God grant you and me his Grace to enable us never to forfit that title wich is thay Prayers of your affectioned

Brother in Christ.

## SUNDAY SCHOOL REPORTS.

### ST. MARK'S SCHOOL.

In presenting his report, the Superintendent, in behalf of his fellow teachers, would acknowledge with gratitude the co-operation of the Wardens and Vestry of the church, to whose liberality they are peculiarly indebted for facilities to enable them to prosecute their labors.

During the last year a neat and commodious building has been erected in the rear of the church, and a room furnished with every convenience for a large and permanent school. To this may be imputed, in no small degree, the increase in the number of scholars since our last report; and so soon as a corresponding effort shall be made by the young among us, on whom the immediate duties of visiting and instructing devolve, we shall hope for still more encouraging results. We have yet to lament, what many reports of other schools have hitherto recorded, a want of a sufficient number of teachers. It would seem that an institution which has been so long before the public as that of Sunday schools, recompensing, too, more than twice a hundred fold, for the comparatively little attention which has been given to it, might enlist the sympathies and the active labors of all those who love our Lord Jesus Christ to the souls whom he died to save.

The register, as given above, was commenced on the first of May last. The exercises of the school were much impeded during the warm season, through the absence of many of the teachers, four of whom are members of the General Theological Seminary, and necessarily leave the city during the summer months. We have uniformly found, that the prosperity of our school depended, in a great degree, on the regularity and faithfulness with which each teacher discharged the duty of visiting. One of the rules adopted by the teachers at the commencement of the year, to further the interests of the school, imposed the duty upon each of visiting the several scholars of his class at least once a month, and every absentee the following week.

Regular meetings of the teachers are held every month, at which the Rector of the parish uniformly presides. At these meetings reports of the classes are presented, and the results of the visits during the month.

The library contains 180 volumes, from which both teachers and scholars are allowed to draw books every week. Each teacher has an account with the Librarian, and becomes responsible for the books loaned to his class. Sixty-four copies of the Magazine are taken by the scholars and congregation, and sixteen copies of the Sunday School Visiter. Tracts, procured at the New-York Protestant Episcopal Tract Depository, are distributed once each month to those scholars who, by their attendance and behavior, merit the decided approbation of their teachers. No other books of instruction are used except such as are recommended by the New-York Episcopal Sunday School Union.

Our exercises, which are conducted under the supervision of the Rector of the parish, are held twice of a Sunday, from 9 to half past 10 in the morning, and from half past one till 3 in the afternoon. In the morning the scholars are exercised by their teachers in Sunday School Books No. 1 to 4, and Catechisms No. 1 to 3. In the afternoon the older classes are examined by the teachers on portions of the Epistles and Gospels, and all are prepared on a short lesson of sacred history, selected from Sunday School Book No. 4, for a general examination, which is conducted by the Superintendent during the last half-hour before closing the exercises.

The Infant School is under the superintendence of a lady who has been devoted to it many years in successful labors.

It will be expected that we give some account of the effect which our efforts have produced on the spiritual character of the scholars. Though we cannot record any one instance of conversion, yet the seriousness of some, the reformed character of others, and the deep interest which many now manifest in their studies, who, a year ago, passed their Sundays in the streets, afford us encouragement to hope that the truth which has been communicated will hereafter, by God's Spirit, be to some the governing principle of life, and their support in death. Said the mother of one to his teacher, who called on a monthly visit, "Your school has already had a good effect on my child. Before he neglected his Bible, now he spends a portion of time in reading it every day; before he neglected his prayers to God, now he frequently retires for private devotion." Such instances, though recurring but at distant intervals, enable us to go forward with renewed strength, as they assure us that our cause is not of man but of God.

### ST. CLEMENT'S SUNDAY SCHOOL.

The library contains 309 volumes. The books are delivered in the afternoon by the librarian to the teachers; who distribute them to the members of their respective classes. In this way the teachers themselves become responsible for the books, and know to what scholar each book is given. This method has proved the best yet adopted in the school, both on account of the little confusion attending it, and the greater facility it affords of recovering books which are missing.

Each teacher visits every scholar of a class as often as once a month. Further provision for visiting, however, is made by the appointment of a visiting committee, whose duty it is to look up those absent members of the school whom their teachers are unable to visit; as well as to obtain new scholars. In this duty of general visiting, the committee is assisted by the Superintendent. We are happy to give testimony to the great faithfulness and zeal of the teachers in this respect; the good effects of which are manifest in the full attendance of the classes; and in the increase of attachment to their teachers.

The system of instruction is that recommended by the Union. Some considerable time is spent by the Superintendent in a general examination of the whole school upon the Church Catechism lesson in the morning, and upon the New Testament lesson in the afternoon, accompanied by such explanations as seem necessary. This course, it is believed, is attended with the effect of exciting greater interest in the minds of the scholars.

Teachers' meetings are held upon the first Tuesday evening of every month. At these meetings reports upon the state of their respective classes are given by the teachers. To assist in forming these reports a series of questions has been prepared, embracing all the particulars necessary to be known. Reports are likewise furnished by the Secretary, the Visiting Committee, by Special Committees, and by the Treasurer. Such remarks are also made by the President of the Society as the state of the school or its interests may demand.

Two interesting incidents are here mentioned as affording distinct evidence of the powerful influence of our holy religion on the young and tender mind, shedding its benign comforts upon the last moments of life, and enabling the spirit as it was departing from these scenes of trial and temptation, to rejoice in the well-grounded hope of the glory of God. Two of these precious little members of Christ's flock departed within a few hours of each other, and occupied the same grave. The testimony which one of these gave to the truth and power of religion, was remarkable for a child of about ten years of age. Her book in which she wrote the analyses of sermons which she had heard from her pastor, contained remarks, the piety of which would have adorned any age. And the last inscription in this book before she was taken sick, was a piece of poetry, descriptive of her near view of death, and earnest desire "to depart and be with Christ."

The other instance was under circumstances the most unfavorable, where the parent being reckless of character, lost one of the children that had by attendance on the Sunday school so learned Christ as to have in her death a hope full of immortality. The striking difference between two of these children and the rest of the family, not only in Christian principle and exemplary conduct, but also in downright civilization, was an evidence how much may, by the grace of God, be accomplished by the faithful labors of the Sunday school teacher, and with how much better an improvement those labors are attended by some scholars than by others. Several other incidents could be here mentioned, but are withheld from the fear of tediousness. The effect of baptizing the scholars has been in several instances blessed to the parents, who have received in this way from their children an admonition, silent but persuasive, that they should belong to the same family of which their children were happy members.

In conclusion we remark that we have reason to rejoice in the continued prosperity of the school; and to believe that in the hands of God it has been an instrument of good during the past year to both teachers and scholars. The faithfulness and punctuality and zeal of the former have been exemplary. If we were to point out the causes which are most efficient in promoting the prosperity of the school, and to the continued action of which we trust for yet wider usefulness and more perfect organization, we would designate the great interest and minute supervision on the part of the rector of the church; and the punctual and faithful discharge of the duty of visiting on the part of the teachers.

## INTELLIGENCE.

### BISHOP BROWNELL'S VISITATION.

The Rt. Rev. Bishop Brownell proposes, by Divine permission, to commence his Summer Visitation in the following parishes, viz.

Salem, July 18, at 11 o'clock, A. M.; Norwich, 19; Poquatannock, 20, at 2 o'clock, P. M.; New London, 21, at 3 o'clock, P. M.; Brooklyne, August 1, at 10 o'clock, A. M.; and Pomfret, the same day at 3 o'clock, P. M.

N. B. Where the time of the commencement of the service is not mentioned, it will be appointed by the Rector. A continuation of appointments will appear hereafter.

On the fifth Sunday after Trinity, July 12, in St. Paul's Chapel, in this city, Charles W. Hackley, Professor in the University of the city of New-York, and William Morris, late of Trinity College, Dublin, were admitted by the Bishop of this Diocese to the Holy Order of Deacons. The morning prayer was read by the Rev. Abraham F. Atkinson, of Montreal, Lower Canada — the sermon preached by the Bishop, and the candidates presented by the Rev. William Berrian, D. D., Rector of Trinity Church, New-York.

The Rev. Hiram Jelliff, and the Rev. Cicero S. Hawks, Deacon, having removed into this Diocese with letters of dismission from that of Connecticut; and the Rev. Charles V. Kelly, having removed with similar letters from the Diocese of Ohio, and each having been received by the Bishop of this Diocese, they have changed accordingly their canonical residence.

Mr. Jelliff is the Rector of St. Peter's Church, Lithgow, Dutchess county; Mr. Hawks, the Minister of Trinity Church, Ulster, Ulster county; and Mr. Kelly the Rector of the newly incorporated Church of St. Bartholomew, in this city.

The Rev. David Griffith, Deacon, having removed into this Diocese, with a letter of dismission, from that of North-Carolina, and been here received, has changed accordingly his canonical residence.

*Grace Church, Boston.*—The following is the order of the exercises at the laying of the corner-stone of Grace Church in this city:

The Rt. Rev. Bishop Griswold commenced by reading the sentences from Scripture.

The Rev. Dr. Wainwright, Rector of Trinity Church, then read the exhortation and introductory Collects.

The Psalms selected for the occasion were the 84th and 132d, and were read by the Rev. Mr. Croswell, Rector of Christ Church, and the congregation, responsively. The Lesson from Ezra iii. 8–11, was read by Mr. Mead, Rector of the new Church, and the hymn from the Prayer-book, commencing, "I love thy kingdom, Lord," by the Rev. Mr. Stone, Rector of St. Paul's.

The leaden box, [inscribed with the names of the Church, Bishop, Vestry, &c. &c., and containing the usual deposites of religious journals, &c.,] having been placed in the cavity of the corner-stone on the south-east corner of the building, the Bishop then struck the stone with a hammer three times, pronouncing, as he did it, the following words:—

In the name of the Father, and of the Son, and of the Holy Ghost, I lay this corner-stone as the foundation of an edifice to be erected for a house of prayer, and to be dedicated to the worship of Almighty God, according to the canons and liturgy and usages of the Protestant Episcopal Church in the United States. *Amen.*

Other foundation can no man lay, than that on which standeth the house of God, which is the Church of the living God, the pillar and ground of the truth; even the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone.

After which he offered the prayer appointed for such an occasion.

The prayer being ended, the Bishop, still standing upon the stone, delivered the address.

At the conclusion of the address, the Rev. Mr. Stone gave out the hymn, commencing,

And wilt thou, O Eternal God,
On earth establish thine abode?

in which hundreds of voices united in the time-honored and ever-inspiring tune of Old Hundred. The assembly was then dismissed with the Episcopal benediction.

Every association with which this solemnity was accompanied, served to render the foregoing services peculiarly impressive and interesting. The history of the infant parish; the days of darkness and comparative feebleness through which it has passed; its present prosperity, and especially its future promise,—all conspired to fill the minds of those who love our Zion with lively pleasure, devout gratitude, and bright anticipations. There was something, too, exceedingly appropriate in the hour chosen for the ceremony. It was 6 o'clock in the morning; and as the sun rose in his majesty, dispelling the mists of morning, and scattering his cheering rays over the wakening earth, the wish came stealing upon the heart, that like him, this new "light of the world," —this Christian luminary — now emerging from the clouds and dampness which always haunt the dawn, might cheer and gladden the whole compass of its moral influence, and foster fruits which shall grow up to everlasting life. The Song of Solomon came with peculiar pertinency to the memory, "She looketh forth as the morning, fair as the moon, clear as the sun, and" (to them who love darkness rather than light,) "terrible as an army with banners."—*Christian Witness.*

*Laying of a Corner-stone.*—The corner-stone of St. John's Church, Mount Morris, was laid on Friday, July 3d, by the Rev. Dr. Whitehouse, of Rochester, assisted by the Rev. Thomas Meachem, the Minister of the Parish, in the presence of a large assembly; when an address, appropriate to the occasion, was delivered by the first named gentleman.

The assembly then repaired to the Methodist Chapel, where morning service was performed by the Rev. R. Kearny, of Avon, assisted by the Rev. Wm. P. Page, of Geneseo, who read the lessons; and a most eloquent and deeply impressive discourse was delivered by Dr. Whitehouse, from Eph. i. 10.

Seldom have the congregation of St. John's witnessed ceremonies so interesting to them, and we cannot but think the services will be productive of lasting benefit, not only to themselves, but to the whole assembly present.

A leaden box was placed in the cavity of the stone, in which were deposited a Bible, Prayer-book, one copy of each, of the Churchman, Episcopal Recorder, and Gospel Messenger, a record of the organization of the Parish, an account of the laying of the corner-stone, together with a list of the names of the Bishop of the Diocese, and the Clergy present, Wardens and Vestrymen of the Church, &c.—*(Auburn) Gospel Messenger.*

*The Greek Verb.*—The republication and improvement of Thiersch's Tables, just come from the Episcopal Press in this place, is noticed with approbation in the Boston Biblical Repository. The last remark of that Quarterly is, "We are glad to receive such a specimen of taste and learning from what was a few years since the depths of the Ohio woods."—*Gambier Observer.*

On Holy Saturday, Cardinal Odescalchi baptized six Jews and Mahometans in the baptistry of the church of St. John Lateran. Their names are, Samarian Becar, a Jew of Constantinople, aged 28 years; Jacob Aziz, a Jew of Ancona, aged 25 years; Julien Brasc, a Mahometan Moor, 18 years old, and three Mahometan children from Ethiopia. The Countess Esterhazy and Marshal Marmont, were sponsors for the children.—*Catholic Herald.*

*Catholic Churches.*—In the year 1800 there were only 40 Catholic chapels in England; there are now more than 500, many of them large edifices quite in the Cathedral style.—*Ibid.*

We record with no ordinary feelings of pleasure, that our excellent townsman and poet, Montgomery, has been honored with the grant of a pension. We say "honored," because the favor is deserved by the acceptor, who has advanced the cause of religion and literature, and as a politician, in times when it was perilous to be honest, dared, and nobly dared, to advocate popular rights. The pension is no salve for any political sore; it is not granted as a set-off for any abandonment of public principle; it is not offered as any compensation for feelings injured by the pollution of great talents; it is simply and solely the reward of poetic merit, which may be received by Mr. Montgomery without a blush, and regarded by his countrymen with the purest feelings of admiration. Those who are best acquainted with Mr. Montgomery, know full well that he would be the last man in existence to ask at any hands a favor of the kind, and it will easily be believed that he had not the most distant notion of the honor being conferred upon him, and that he owes it alone to merit, and to the discrimination and friendly feeling of Sir Robert Peel, whose last official act, was the completing the instrument for the grant of this pension. Sir Robert says, "I think you will be pleased when you hear the names of those who have with yourself been selected, on public grounds, and with a view to the encouragement of science and literature, for this mark of royal favor—Professor Airey, of Cambridge, Mrs. Somerville, Sharon Turner, and Robert Southey." The letter is dated on the 10th inst. and was directed to Sheffield, in the absence of Mr. Montgomery, who was at the time sojourning at Newcastle.—*Eclectic Review.*

From the (London) Patriot.

The following is an extract of the report read at the last anniversary of the Religious Tract Society of Great Britain.

*China.*—The removal of the Rev. Dr. Morrison from the scene of his important labors, has been a source of deep and sincere regret to the Society. The last letter received from the Doctor was dated in April, 1834, in which he remarks, "Commerce has entered upon a new system, denominated *free*, and it is not unlikely that this event may lead to a bolder religious effort on behalf of China." Within the year Dr. Morrison prepared four large sheet tracts, containing prayers selected from the Scriptures, and printed 10,000 copies of each of these useful papers. Leang Afa has continued faithful to his Master's cause. He has, however, been called to experience that the persecution of the Cross has not ceased. He and his associates in the work of the Lord have been exiled to the Straits of Malacca. After a short confinement they were discharged. The Rev. Charles Gutzlaff has commenced the preparation of a series of tracts, for the benefit of the Chinese. At Ying-Ling, "the inhabitants grasped the books, of which he had taken 2000 with him. The throng of people was immense: they rushed with violence upon a box of books which he had with him; and when this was empty, they continually demanded more." On another occasion, Mr. Gutzlaff remarks, "I rejoice that about 100,000 Christian books have been circulated among the Chinese."

*Malacca.*—Up to October, 1834, about 30,165 copies of various important works have been printed and distributed with the funds furnished by this Society.

*Pinang.*—At this station, 7395 portions of Scripture and tracts, in the Chinese, Malay, and other languages, have been distributed.

*Batavia.*—The issue of tracts, in six months, up to May, 1834, including 6658 sent to Mr. Gutzlaff, for China, has amounted to 12,288, some of which were from 50 to 100 pages each. The grants made during the year for the publication of Chinese tracts, exceed 1000*l.*

*Burmah.*—The Rev. Dr. Judson, and his brethren, circulate a large number of religious publications through the country, which the Holy Spirit graciously blesses to the conversion and instruction of immortal souls.

*Rangoon.*—Mr. Jones distributed 11,000 tracts in one year, giving only to those who asked for them. The Rev. Eugenio Kincaid, during a journey from Rangoon to Ava, visited nearly 300 cities and villages, in all of which he preached the Gospel; and about 15,000 tracts and portions of the Scriptures were distributed.

*Tavoy.*—At Tavoy, every Burman family in the town received two tracts. The American Baptist missionaries have now four printing presses, furnished with founts of type in Burman, Karen, Taling, and English. A type and stereotype foundry have also been established. To April 1, 1833, there were printed 6,237,800 pages, in tracts of 20 different kinds. The grant to this station has been 100 reams of paper.

*India.*—The spread of the English language in India is calculated to promote the extension of Divine truth. Mr. Pearce, of Calcutta, has furnished the Rajah of Kotah, the Regent of the State of Gwalion, with English books adapted to aid in the acquisition of English. The agent of the Kotah Rajah said, "Your religion will follow your language."

*Calcutta.*—The fifth report of the Calcutta Tract and Book Society states, that 91,184 tracts and books have been put into circulation during the year, in addition to the English works. To Berhampore, Chinsurah, Chunar, Benares, Meerut, and Cawnpore, tracts have been sent for circulation among soldiers and their families. About 20,000 tracts have been distributed among the deluded followers of Juggernaut.

*Madras Religious Tract Society.*—In the 15th Report it is stated:—"It is a remarkable fact, that while the actual converts to Christianity in India are not very numerous, this report traces the conversion of five individuals to the publications of the Society." The tracts printed in the year amounted to 53,254, and those distributed to 86,392. The total circulation since 1818 was 692,769.

*Nagercoil.*—The Native Tract Society at Nagercoil has distributed 35,000 tracts.

*Neyoor.*—At Neyoor, upward of 7,000 tracts have been distributed.

*Bombay Tract and Book Society.*—The tracts printed in the year amount to 23,000, and those circulated, in several languages, to 28,800.

*Bancote.*—The Scotch Missionaries, at Bancote, have published upward of 16,000 tracts.

*Surat.*—At Surat, 8000 tracts and 2000 portions of the New Testament, have been distributed.

*Colombo.*—The Society has published 34,000 copies of several new tracts, which have been widely distributed. A new society has been formed at Cotta.

*Jaffna Religious Tract Society.*—The number of tracts published during the year amounted to 117,000, which made a total of 570,442 issued since the formation of the Auxiliary.

The grants made to India and Ceylon, during the year, amounted to 1016 reams of paper, and 117,700 publications, which supplies have called for the appropriation of upward of 1000*l.* out of the Society's funds.

*Armenia, Georgia, and Persia.*—The German missionaries at Shusha have printed 25 tracts in Armenian. The missionaries at Shusha have circulated in the year, 11,888 tracts, making a total, since 1825, of 35,740. The Committee have paid the grant of 75*l.*, mentioned in the last report, and a further sum of 60*l.*, for the publication of tracts in Persian, Turkish-Tartar, and Armenian.

*Australia.*—The Society at Sydney has received a further supply of 12,900 tracts, and 100*l.* in books on sale. The Presbyterian Tract Society, in Van Diemen's Land, has remitted 30*l.* for tracts, and 20*l.* as a donation. The Van Diemen's Land Christian Instruction Society has received a consignment of 50*l.* in books.

*Polynesia.*—The report refers to the Society's proceedings in New-Zealand, and the Georgian and Society Island. In the Tonga Islands, the Wesleyan missionaries have distributed 16,800 books in the year. In the Sandwich Islands, the American missionaries printed, in the year ending June, 1833, 166,040 tracts.

*South Africa Tract and Book Society.*—The Society at the Cape has published eight new tracts in Dutch, two of them being original compositions. The consignments, during the year, amount to 188*l.* 6*s.* 9*d.* The grant has been 32 reams of paper, and 11,000 publications. About 6600 tracts have been sent to Graham's Town and other places in South Africa.

*St. Helena.*—From St. Helena, a donation of 10*l* 10*s.* has been received, and 57*l.* for books. A consignment of 50*l.* in books, and 2750 tracts, has been sent to the Society for circulation.

*Madagascar.*—The missionaries have printed 21,200 tracts and other books; a further grant of 72 reams of paper has been sent, and 530 books for young people learning English.

*Spanish America.*—A person proceeding to Pernambuco received 5000 tracts and a lending library. A grant of 2350 Spanish books and tracts have been placed at the disposal of a friend in Peru; and nearly 7000 Spanish tracts have been sent to Lima and Honduras.

*West Indies.*—A new Society has been formed at Kingston, called the "Jamaica Auxiliary Religious Tract Society." The Parent Society has sent to its committee a grant of 25*l.* in tracts and broad sheets, and 300*l.* in books on sale. The consignments of the Society have also been sent to Falmouth and Montego Bay, to Barbadoes, Antigua, Demerara, St. Kitts, St. Vincents, Nevis, and the Bahamas, to Porto Rico, and St. Domingo. The total number of tracts, broad sheets, and children's books sent to the West India islands during the year, amounts to 334,469. Four libraries have been placed at different missionary stations, making the total grants amount in value to nearly 330*l.* The consignments have exceeded the sum of 560*l.*

*British Colonies of North America.*—The publications of the Society have been sent to Montreal, Kingston, Toronto, Halifax, and St. John's, Newfoundland.

(*To be continued.*)

## GENERAL THEOLOGICAL SEMINARY.

The next stated meeting of the Board of Trustees of the General Theological Seminary will be held on the Friday of the week preceding the meeting of the General Convention, viz. on Friday, the 14th day of August next. The meeting will take place in Trinity Church, in the City of New-York, at eight o'clock, A. M.

By order.

*July*, 1835. H. Anthon, *Secretary.*

The religious periodicals of the Church are requested to insert the above notice.

## JOURNALS OF CONVENTIONS.

The Secretary of the General Protestant Episcopal Sunday School Union respectfully solicits the Secretaries of Diocesan Conventions to furnish him, at as early a day as possible, with a copy of the Journals of their last Conventions, that he may make out from them a table of the Sunday School statistics of our Church. Will our other periodicals do him the favor to give this notice an insertion?

## ACKNOWLEDGMENTS.

### GENERAL MISSIONARY SOCIETY.

The local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church acknowledges the receipt of the following contributions since his report of the 8th instant.

*Six dollars* from the Association of Trinity Church, Utica, for the Promotion of Christianity, per the Rev. Benjamin Dorr, appropriated as follows:—for Green Bay $3; for United States domestic purposes, $1; for China, $2.

*Fifty dollars* "from the ladies of the 'Bible Class of St. Paul's Chapel,' to constitute the Rev. J. F. Schroeder a Patron of the Domestic and Foreign Missionary Society, and to be devoted to the Infant school of the Greek Mission under the charge of Mrs. Hill."

*Five hundred dollars* from the Association of St. George's Church, New-York, for the Promotion of Christianity, to be applied to the China mission.

*Two hundred dollars* from the same Association, being the amount of a contribution paid into their funds by the Female Association of St. George's Church, as a donation for the like purpose.

*Thirty dollars* from a friend to Foreign and Domestic Missions, through Charles Clark, Esq., of Charleston, South-Carolina.

*One hundred dollars* from the Rev. William Richmond, $80 of which to complete his third annual payment of one hundred dollars for the Valley of the Mississippi, and $20 for the China mission.

*Four dollars and six cents*, being the amount of a collection made in Christ Church, Shrewsbury, N. J., for the China mission, per Rev. Harry Finch. In all, $890 06.

James Swords, *Agent, &c.*

July 15, 1835.

### GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States, acknowledges the receipt of the following, viz:

| | |
|---|---|
| From the Rev. F. W. Beasley, a collection in All Saints' Church, Lower Dublin, Pennsylvania, | $10 00 |
| From the Rev. Samuel Starr, collected in St. Mary's Church, Colestown, and St. Paul's Church, Camden, N. J., | 10 00 |
| | $20 00 |

Edward R. Jones, *Treasurer.*

July 14, 1835.

### YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following, viz:—

| | |
|---|---|
| Received from subscribers to the General Fund, | $8 00 |
| " " a donor, for the Oneida Mission, | 3 00 |
| " " a member of the Church of the Ascension, by the hands of Dr. J. D. Fitch, to constitute Wm. G. Ward, jr., a life member, | 15 00 |
| | $26 00 |

Wm. H. Townsend, *Treasurer,*
16th July. 166 Barrow-street and Bank of America.

### CITY MISSION SOCIETY.

The Treasurer of the New-York Protestant Episcopal City Mission Society acknowledges the receipt of the sum of forty-three dollars, by the hands of Hamilton Fish, being the balance of the following donations, toward erecting the Church of the Epiphany, ninety dollars of which was received 6th October last.

| | | |
|---|---|---|
| From Rev. Wm. Creighton, D. D., | $25 00 | |
| John Ireland, | 10 00 | |
| John L. Ireland, | 5 00 | |
| Miss Farquhar, | 1 00 | |
| Mr. Barnard, | 2 00 | |
| Gideon Tucker, | 3 00 | |
| Mrs. Hamilton, | 3 00 | |
| Capt. Gillender, | 2 00 | |
| J. D. Wickham, | 4 00 | |
| G. Lovett, | 5 00 | |
| Richard I. Tucker, | 10 00 | |
| J. Clinch, | 5 00 | |
| M. Burnham, | 5 00 | |
| C. Carvill, | 5 00 | |
| Mrs. Fish, | 10 00 | |
| H. Fish, | 25 00 | |
| G. Stuyvesant, | 10 00 | |
| C. J. Smith, | 3 00 | |
| | $133 00 | |
| Deducting the amount received of the above sums in October last, | 90 00 | |
| | | $43 00 |
| From Darius Wells, the collections in the Church of the Epiphany, received May 1st, | | 54 20 |
| | | $97 20 |

Lewis Phillips, *Treasurer,*
at the Office of the Howard Insurance Company,
54 Wall-street.

### PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY AT LEXINGTON, KENTUCKY.

Since the last public acknowledgment, the subscriber has received,—

| | |
|---|---|
| From several members of St. John's Chapel, New-York, through the hands of B. M. Brown, Esq., | $46 00 |
| From the Treasurer of St. Thomas' Church, to complete a donation of $500, | 333 00 |
| | $379 00 |

Edward S. Gould, *Treasurer, pro tem.*

### ACKNOWLEDGMENT.

The subscriber acknowledges the receipt of *twenty dollars* from "S. C.," "toward raising the sum sufficient for securing the services of the Sunday school Teacher now with Bishop Chase, mentioned in the Churchman of June 6th," which sum (less fifty cents for postage) is at the credit of Bishop Chase on the books of "The Press."

Also, *five dollars* for the Episcopal Sunday Schools in Illinois, from a female superintendent of a village Sunday school, per Rev. J. F. Schroeder.

July 10. Floyd Smith, *Agent, &c.*

The Rev. Robert Davies, missionary to Belleville, Hoboken, and Camptown, New-Jersey, gratefully acknowledges the following donations:—

From several individuals, for Sunday School Library and Evening Writing School, at Belleville, *seventy-seven dollars.*

From several individuals, for Sunday School Library, at Hoboken, *twenty three dollars.*

From the Bishop White Prayer-book Society, by Bishop Doane, *twenty five Prayer Books.*

From the Ladies' Episcopal Tract Society, of Philadelphia, by Bishop Doane, *a bundle of assorted Tracts*—both for the Sunday School at Belleville.

From the Bible, Prayer-book, and Tract Society, of the General Theological Seminary, by Mr. James A. Williams, a parcel containing Bibles, Prayer Books, and Tracts, for the Sunday School at Belleville, New-Jersey.

*Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending July 16th, from the following persons, viz.*

Rev. Ralph Willetson—Rev. J. L. Milton—James M. Whittle—T. Hammond—J. L. Breneman—Mrs. Eliza R. Deas—H. N. Fargo—John Foskit—Rev Wm. R. Whittingham—Rev. A. C. Treadway—Rev. G. W. Freeman—Rev. Wm. N. Ward—Mrs. John Treadwell—Postmaster, Lithgow—Wm. A. Dunklee—Postmaster, St. Michael's—Walter Bates, Esq., Kingston, N. B.—"S. C.," covering a donation, which is acknowledged in its proper place.

*Received by the Gen. Prot. Episc. S. S. Union.*

A. E. Miller—Henry E. Rochester, with remittance of $43 92—Rev. E. C. Bull—Miss English—George Beatty—John C. Pechin, 2—Rev. F. A. Proal.

From the British Magazine.

## The Heathen.

'Mid Balak's magic fires
The Spirit spake, clear as in Israel;
With prayers untrue and covetous desires
Did God vouchsafe to dwell;
Who summon'd dreams, his earlier word to bring
To holy Job's vex'd friends, and Gaza's guileless king.
If such overflowing grace
From Aaron's vest e'en on the Sibyl ran,
Why should we fear, the Son now lacks his place
Where roams unchristen'd man?
As though, when faith is keen, He cannot make
Bread of the very stones, or thirst with ashes slake.

From Bishop Hopkins on the "Primitive Church as compared with the Protestant Episcopal Church of the present day."

### THE TEMPERANCE SOCIETY.

My first position is, that the Temperance Society is based, not on religious, but on worldly principles. And to the argument by which I shall justify this assertion I beg your best attention, because it is fundamental to the whole.

Temperance is a virtue, intemperance is a vice. The particular species of intemperance against which this new Society is directed, namely, drunkenness, is frequently mentioned in the Bible. Of course it is not a new sin, but an old one—repeatedly described and expressly forbidden by the Deity, both in the Old and in the New Testament. Nor does it make the slightest difference in the question whether ardent spirit, or wine, or any other strong drink be the instrument of intoxication; because when the Almighty forbids the sin, he forbids it by one instrument as much as by another.

But the principle on which we are commanded to abstain from sin is the authority of the Divine law. The paramount reason why certain things are avoided by us as sinful, is because God has forbidden them. And hence the Christian has no difficulty in answering the question: 'What is sin?' in the words of St. Paul, where he saith, 'Sin is the transgression of the law.' The same motive is held forth by the Almighty as our reason for virtue, viz. the Divine will. 'Thus saith the Lord,' is the great argument for the practice of all good, and for the abandonment of all evil; and so far does this principle extend, that St. Paul saith, 'Whether ye eat or drink, or whatever ye do, do all to the glory of God,' that is, in reference to his will. Of course faith must be the fountain of all virtue in the eyes of the Christian. 'Without faith,' saith the same Apostle, 'it is impossible to please God,' because the controlling maxim of his government must be submission to his will, and without that submission we cannot hope for his approbation.

Now the Temperance Society, as such, adopts nothing of all this; but simply demands a written pledge of abstinence from ardent spirits as the single condition of membership; from which it results undeniably, that, in this Society, the unbeliever is on an equal footing with the believer; the infidel with the Christian. How then can it be called a religious society when it asks no religion in its members? How can it be called a Christian society when an avowed Atheist might be its president? How can it be said that the constitution of this Society rests on any other than worldly principles, when its offices are as much thrown open to such men as Thomas Paine or Robert Owen, as to the most zealous Christian upon earth? Thus far, then, the argument resolves itself into a very simple syllogism. There can be no Christian society which does not acknowledge Christ. But the Temperance Society does not acknowledge Christ, because its conditions of membership are made to suit the unbeliever; and therefore it is not a Christian society.

I am aware it may be said in opposition to this, that the Temperance Society must be a Christian society, because it was devised and is still supported by zealous Christian men. Of the fact here alleged there is no doubt; but I aver that the inference does by no means follow, for the very plain reason, that the character of the men is one thing, and the character of the Society is another. Thus Christian men may establish a bank, or an insurance company; but it would be absurd to call these Christian societies merely because they were established by Christian people. In all cases of societies the rule applies that we look at the constitution or the conditions of membership in order to fix the character of the society; and applying this rule to the case before us, it is incontrovertible that the Temperance Society does not recognise Christ, and therefore cannot, with any propriety, be called a Christian society. And if it were a Christian society it is equally plain that no unbeliever could consistently belong to it, whereas there are multitudes of its members who make no pretensions to the Christian name: so that the construction of practice concurs with theory in support of our first proposition.

2. But it is said, granting that the Temperance Society is not based on religious principles, yet if its object be good why may not Christian men belong to it, as well as to banks and insurance companies, and a variety of other societies where they mingle equally with unbelievers? I answer, because the object of the Temperance Society is one of the branches of morality, already provided for by religion itself, and cannot, therefore, be consistently inculcated by Christians in any other manner than that which accords with Christian principle.

In this point there is an irreconcileable hostility between the morality of the Christian and the morality of the world. The Christian pursues morality as a part of his obedience to God; the worldling pursues it without any regard to the Divine authority, for the sake merely of its secular or worldly advantages. Hence religion calls on men, by the authority of God, to repent, not of *one* sin but of *all* sin, and to submit to Christ, who alone has power to pardon the past, and to enable them, through Divine grace, to resist temptation for the time to come. In the struggle against sin, the Bible expressly declares that without Christ 'we can do nothing.' 'And if any of you lack wisdom,' saith the Apostle, 'let him ask of God.' Consequently, wherever we find temperance mentioned in the Scriptures, it is presented to us in this connexion. Thus, in the passage introductory to the text, we read that Felix sent for Paul 'and heard him concerning the faith in Christ; and as he reasoned of righteousness, temperance, and judgment to come, Felix trembled.' Here temperance appears in its true religious aspect, as connected with faith, righteousness, and judgment. So in St. Paul's Epistle to the Galatians, (v. 23,) we read that the 'fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;' and in the first chapter of St. Peter's second epistle, (v. 6,) he saith, beside this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness.' And although it may be truly said that temperance, in these passages, means the virtue of self-control in all things, as well as the particular topic connected with the word in the title of this new society; yet this does not affect the argument: because the Gospel forbids the vice of drunkenness in the same connexion, and because the principle runs throughout the whole system of the Bible, that every vice is to be conquered, and every virtue attained, through the exercise of faith, and the influence of the Spirit.

In direct opposition to this principle, the moralist and the philosophic unbeliever have constantly contended, that human nature could avoid vice and attain virtue by the exercise of its own inherent power, without any Divine assistance. On the very same ground the infidel philanthropist, Robert Owen, proposed the making men perfect by the mere influence of circumstances; and it has always been a subject of irreconcileable warfare between the orthodox Christian and the unbeliever, that the first denies the power of man to forsake vice and pursue virtue without the grace of God, and the other derides this denial, maintaining that men need only resolve in their own natural strength and they could do as they pleased.

Of such importance was this doctrine esteemed by our reformers, that there are two articles of the thirty-nine devoted to its exposition. Thus the tenth article declares that 'we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ, preventing us, that we may have a good will, and working with us when we have that good will.' And the thirteenth asserts that 'works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace—yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but that they have the nature of sin.'

The simple principle here set before us, and it is a fundamental principle in true religion, is this—that there can be no moral or spiritual virtue without God; that he is the rightful Sovereign of his creatures; that it is their first duty and their only real happiness to seek his favor through Christ; that as he is the Author of life, both to body and to soul, so he is the great Preserver and Director of their powers and faculties; that, consequently, no work that is morally good can be successfully undertaken without him who is the source of all good; and that the doing even of that which is good in itself, without reference to his will, is not acceptable in his sight, but the contrary.

Now, these being the principles of the Christian, is he at liberty to invite men to forsake vice or practise virtue on any other ground? Can he consistently encourage them to reform in their own strength, and help them to flatter themselves that they can do a good work without God? Can he assist in persuading men that temperance may be set up by itself, on pure worldly motives, without reference to religious principle, and suffer them to suppose that they are doing right when they submit to the force of public opinion, although they may be as far as ever from any reverence or regard for the Divine law? Can he enter into union with an effort which attempts to amend the world on the theory of the infidel philosopher, by attaining the temporal benefits of the virtue of temperance without any connexion with the plan on which the practice of all virtue is placed by the wisdom of heaven?

But there is another and perhaps a more satisfactory method of showing the Christian that the principle of the Temperance Society is hostile to the principles of the Gospel. It is the marked fact that the Temperance Society begins with the conduct, while Christ begins with the heart. 'There is nothing,' saith our Lord, 'that entering into a man can defile him, but that which cometh out defileth him, for out of the heart come evil thoughts, murders, adulteries, blasphemies;' and again saith he, (Luke xi. 39,) 'Now do ye Pharisees make clean the outside of the cup and of the platter, but your inward part is full of ravening and wickedness.' (Matt. xxiii. 26,) 'Thou blind Pharisee, cleanse first that which is within, that the outside may be clean also.' On the same principle John the Baptist preached, 'Repent, for the kingdom of heaven is at hand,' and after his converts had professed this repentance, and had been baptized in Jordan, confessing their sins, then he exhorts them to bring forth works worthy of repentance; that is, to show, by a correspondent conduct, that their repentance was sincere.

But in direct opposition to this the Temperance Society begins by breaking down a particular sinful habit, or by demanding an abstinence from what may bring on this habit, without asking any repentance whatever, which is manifestly washing the outside without any reference to the heart. Here then, again, we may see that the manner in which this new Society opposes vice and seeks to establish virtue, is not only without Christ but is rather in hostility with his Word; and, therefore, we think that Christians who understand this cannot consistently engage in it.

I stated, in the third place, that if the Temperance Society should succeed to the extent of its anticipation, it would be a triumph to infidelity. And this, I think, will be manifest from a very brief examination. God has sent his Gospel to bring men to repentance and to virtue. It has been in the world eighteen hundred years, and yet there is not a single sin which does not continue to infest humanity. But the Temperance Society promises, by the simple contrivance of a written pledge, given by men to each other, that the worst of all the vices—nay, the parent of all crime—shall be totally banished in one generation. Now if this boast could be made good by the success anticipated, it would demonstrate what the infidel has always been asserting, namely, that Christianity is not of God; for the application of this human pledge of abstinence would be found of absolute efficacy in rooting out what is called the worst of all the vices in one generation; whereas the motives presented by religion have not done it in eighteen centuries. Plainly, then, as this pledge of abstinence is supposed able to destroy the master vice, it can only be necessary to apply the same engine to the lesser vices. The world is full of falsehood, of licentiousness, of gambling, of scandal, of sloth, of intrigue, of fraud. Murders, and adulteries, and thefts, and every other moral evil, are increasing with our increasing population. How are we to be delivered from them all? The Temperance Society's scheme is just as applicable to one as to another. A society formed for each particular sin, with its mutual pledge of abstinence, and its attendant efforts to direct the mighty stream of public opinion, must of course succeed in every case; because we are told that intemperance is the master vice, the parent of all other crimes, and, of course, the instrument which can destroy the *master* and the *parent* can easily destroy the rest. So that by pursuing this discovery to its full extent, and forming a similar society against the other sins of the human race, we should have the world purified from all transgression, on a plan precisely suited to the infidel, viz. by the mere force of a promise to abstain, without any reference to repentance, or faith, or Divine assistance. Now shall a Christian be asked to believe in such a theory? Shall he be induced to rely on any thing but the Gospel of Christ to deliver the world from sin? Nay, my brethren, no Christian, understanding the subject in this light, can place any confidence in this novelty. It is enough for him that the plan proposes to reform the world from sin to virtue without recognising the essential element of all lasting reformation—faith in the Gospel. Doubtless it is this very thing which has given it such sudden and extensive popularity; for the plan of morality, independent of faith, is the plan of the world, and the world will love its own. But that very popularity is so far from attracting the Christian that it is rather calculated to excite his suspicion.

For the Churchman.

### ESSAY

*Before the Bible, Common Prayer-book and Tract Society in the Gen. Theol. Seminary.*

THE BEST METHOD OF EXTENDING THE RELIGION OF THE BIBLE.

(Concluded from p. 900.)

These then, my brethren,—the ministry, the Bible, and its various auxiliaries, are the instruments which we find ready to our hand for the promotion of the Redeemer's kingdom. And as it has been determined that in religion, as well as in other matters, union is strength, we shall now go on to consider the best mode of combination. Of the instruments themselves we find there is a *common origin* and a *common end*, and, moreover, that there is a singular *fitness* and *adaptedness* of parts to each other.

The ministry and the Word were both given us by God himself, and were designed by him to go on together in evangelizing the world. The first received the *command* to go into all the world to preach to every creature, and the *promise* that their Master was always with them, even unto the end: and the other was compiled by them under the direction of the Divine Spirit, to be an aid to themselves, and a guide to the faithful in all ages. The third, the religious tract of every name and kind, though of less authority, yet finally claims the same origin, and is rendered imperatively necessary by the circumstances of the time. It has the same origin, because every tract has Scripture for its basis, and receives no sanction so long as it contains aught that is not in accordance with it. And thus, *compiled from* the Bible, and *by the ministry*, the religious tract is no unfit auxiliary in evangelizing the world. And now consider the end to which all these are bringing us. It is one and the same to *spread a knowledge* of the *facts* which the Gospel has placed within our reach, to *change* the *vile heart* of sinful man, and to bring all the *rebellious* into submission to the Cross of Christ. In this we perceive the most exact and consistent unity of purpose, and however they may differ in their *nature* and *essential power*, yet, from their evident tendency, and, as we have shown, from their common origin, we are taught the nature of that combination which will prove most effectual. The same thing is manifested by their relation to each other. Proceeding from a common origin, and advancing to a common end, they should go hand in hand together; and any who investigates will discover that there is in them a beautiful fitness for this harmonious union. Each has its appointed work to do; each has its appropriate sphere to labor in; and each has been endowed with those peculiar faculties which best befit its place. The Bible, in its integrity, is the torch which is to spread light and heat throughout the world. But the light will fail, the torch will consume away, without an eye to watch and a hand to tend it. To the ministry of God this charge has been intrusted. And as the servants of Christ bear it aloft in their hands, their own eyes are enlightened by its blaze, and guided and emboldened by *that* they calmly walk through the dark places of the earth, carrying to all the blessings they have been commissioned to bestow.

In all these circumstances, then—in the origin, the end, and the natural adaptedness to each other of these evangelical instruments—we perceive the necessity of some sort of machinery which will combine them all, and subject them to a common impulse.

Suppose that some *society* was organized which had legitimate authority over all of the instruments I have here mentioned, and could use each as occasion should require; and suppose this society had power to operate throughout all the earth, and ability to perform all that might be demanded of it, how happy would be the consequences. Seated, as it were, on a high eminence, with its argus eyes it would look upon all that is done among men; it would see where the wicked lie hid, and where the works of darkness are wont to be performed. It would behold in what region ignorance and superstition had fixed their abode, and would perceive all the varying tints of light and shade which pervaded the moral face of the world; and to every evil it could supply the appropriate cure. Where the Saviour's name had not yet been heard, and men were still dwelling in the blindness of heathen ignorance and superstition, it would send his herald and command him to proclaim the glad tidings of man's salvation. And him it would send not alone; but whilst it supplied him with what was to be his own sustenance in the path of life, would also make provision for the perishing thousands who could not always hang on his lips, or gather knowledge from his teaching. Where the Bible was not it would be supplied, and where any other auxiliary was it also could be added. Having all the means, and all the power, there could be no reason why any one should be neglected; and we should soon arrive at that state of perfection to which we are commanded to attain, where each receives his portion in due season. All jostling and jarring among the various agents in this mighty work would for ever be avoided. Each would confine himself to his proper sphere, and all would be unity of design and harmony of operation. Though the instruments are various, yet the design is the same; and though there would be many members, yet there would be the same body.

I know not what impression my words have made upon *you*, my brethren, nor how far you have been enabled to obtain a conception of my meaning from this imperfect expression of them: but for myself, my whole soul has, at times, been filled with the contemplation of the mighty results which would be likely to follow some such organization as has here been sketched. I have seen ignorance and superstition disappear before it; I have seen the darkness which has so long brooded over heathen lands rising, and dissolving, and retreating before its advancing footsteps; I have seen the idols which had tyrannized over the souls and bodies of centuries, tumbling to the earth, and ground in the dust under its triumphant march; I have seen the widow snatched from the burning pile, and the babe rescued from the jaws of the crocodile; I have seen the naked clothed, and the hungry fed, and the sick relieved. And, as the glorious work went on, I have looked around and found none who needed pity; none who were not saved. All wore the smile of joy upon their faces and the crown of bliss upon their heads; all waved the palm branch in their hands, and, with the song of the redeemed, all crowded around the throne and cried salvation to Him that sitteth thereon, and to the Lamb.

After returning from such reveries as this, and turning my thoughts to matters *as they are*, I have been disheartened and almost have despaired at the contrast.

But let us not be utterly cast down. The means are in our hands, and, with God's blessing, we shall use them successfully. *Let us but* BE UNITED in our efforts, and the good we now only dream of will one day be *effected* by our happy instrumentality.

The Church to which we belong has all the capabilities necessary for this great enterprise. It possesses *in itself* all the instruments which are needful to carry the design into execution—the ministry, the Bible, and its most powerful auxiliaries. Its constitution in this country is of the best character possible for the fulfilment of such a design. The General Convention has the power of throwing the Church into any shape not inconsistent with the Scriptures; and by it a society, for the purposes here mentioned, can be immediately organized, which will go into operation under the condensed influence of our whole people. This, together with our General Missionary Society, both of which will be under the direction of a common head, will include the whole world in our benevolence; and will afford the most *reasonable* and most FEASIBLE method of our doing good to man. Without this last our General Missionary Society will be hampered in its operations, and can never move with that alacrity and ease which is necessary to its success. With it, the missionary of the Cross will not go out unattended, but its directors can fill his hands with the bread of life which is to give strength and sustenance to the Heathen.

These, and many other arguments which your own thought will suggest, show the need of a general society similar to the one we now represent. But why should I weary your patience with detailing them? A movement like the one here advocated is calculated to unite all, and cannot but number among its supporters all who love religion, and the Church which was established for its propagation. And we, who have been members of this association; who have been united by a common interest in a common cause; who know the good which it will produce *in the world*, and the beneficial influence it will have upon the *Church* in obliterating the shades of difference, and stirring up the general zeal; *we, who love the Church*, and love mankind, and who would produce unity in the *one* and extend salvation to all, cannot but give our energies and our influence to this cause, and can never cease from our exertions, *when we leave these walls*, until we see organized in the Church a General Bible, Common Prayer Book and Tract Society.

Z. L.

From the Quarterly Christian Spectator.

### THE GOSPEL, AND NOT NATURAL SCIENCE, THE PRINCIPLE OF MORAL RENOVATION.

Phrenologists descant with great emphasis on the ignorance and brutality of the human race, as it now is in barbarous, and, for the most part, in civilized countries. The subject is an appalling one, and may well interest every generous mind. They suppose that their science affords a key to the most feasible scheme of melioration. We have already endeavored to canvass the comparative power of their improved systems of "moral culture," and the inculcation of the leading truths of the Gospel, for bringing man into conformity to the great end and law of his existence. What we have said of their efficacy upon individuals, applies equally to the whole race of man. The phrenologists, however, are not without company. Their leading error, that we must begin the work of bettering men, *by informing the intellect, instead of awakening and purifying the conscience*, is as extensive as it is fatal. The Society for the Diffusion of Useful Knowledge, the many penny magazines and encyclopedias, the very common language of popular harangues, are all symptoms of the same disease. Now, to publish such truths as these works contain, without publishing the truths which concern man's permanent and eternal well being; to do it, too, with the air of communicating the one thing needful,—is to promulgate error. "A little learning is a dangerous thing:" especially where there is enough of it to impress on the mind the fact, that knowledge is power, but not enough to teach us our own ignorance. The science circulated among the mass of the people, when no religious instruction goes with it to humble the heart, will of necessity be of this grade. Its universal effect, too, will be as the Apostle states—"Knowledge puffeth up; charity edifieth." "Seek first the kingdom of God, and all other things shall be added unto you," is the divine command and promise. Let eternal things have their just pre-eminence, and temporal affairs will pass into a fit and thriving condition. In what nations, in what communities, or families, or individuals, do temperance, cleanliness, sobriety, veneration, conscientiousness, benevolence, pure hearts and clear heads, prevail? We answer, Where the doctrine of the Cross prevails. Contrast such nations with the country of Voltaire, Rousseau, and La Place, those giant infidels; look at the French people in the era of their encyclopedias and scientific illumination on the one hand, and of blank atheism on the other; and can we doubt, that a nation, distinguished for what men call science, may be the most wicked, ferocious, cruel and God-defying, of all people under the sun?

In fine, we will only say, that our censures on the phrenologists appertain more to what they have left undone, than to what they have done, except so far as the latter have bred the former. These sins of omission are cases where *not to do* involves the greatest possible guilt. To offer to the puritanical people of New-England an improved scheme of moral culture, and to leave the religion of Christ substantially a blank in the work, is, in our sight, the most enormous sin which they could commit. In justice, we suppose it ought to be stated that Messrs. Gall and Spurzheim were educated in a country where the vital energy of the Gospel is smothered under the incubus of Papal corruption, or evaporated into the tame formalities of dead orthodoxy, or strangled in the noose of neological speculations. They were utterly ignorant of the benign and potent efficacy of the doctrines of the Cross. We are willing to consider their error as somewhat honest and venial, in really imagining that they were the first to discover and advance any adequate motives to lead men to be temperate, sober, just and good. We should be sorry to attribute to them any worse spirit than mere ignorance of the nature of the Gospel implies. If we are right in our suspicion, it may not be amiss to inform their followers, that any epistle of Paul, or almost any chapter in Jeremy Taylor's Holy Living and Dying, presents more efficient excitements to the best practical springs of action in the great mass of men, than all the discoveries of phrenology. They do so, because they awaken the conscience, and point the sick soul to a competent physician, to an all-sufficient Saviour and Sanctifier. Reason proves, and experience confirms the futility of all schemes of melioration, which aim to enlighten the intellect without purifying the heart. It is like the insane project, said to have been once got up, of tempering tropical heats, by floating down ice-islands from the poles. As the heat, instead of being extinguished by the ice, would melt it into vapor, which should be its own servant; so the fiery energy of human passions, unless stifled by the power of Christianity, will convert all subordinate attainments into fuel to feed its own flame!

From the Quarterly Christian Spectator.

### STUDY OF THE ANCIENT LANGUAGES.

The question has been asked, why the speeches of Burke's friends, though not deficient in talent, experience, or historical knowledge, were short-lived, while his were immortal! Says a writer, "The satisfactory solution is, that Edmund Burke possessed and had sedulously sharpened that eye which sees all things, actions, and events, in relation to the *laws* that determine their existence and circumscribe their possibility." This is mind, in distinction from mere notices of things as existent. Now, education is the drawing out of the mind. It is the effort to awaken in it a power higher than that of being a mere passive receptacle or store-house of facts,—a power of controlling and assigning them to their proper places. We wish therefore to exercise it upon things in the abstract, and which demand powers purely mental; which require it to observe things in their connexions and dependencies; which, in short, compel it to look at the "*laws* that circumscribe their possibility." Now, all this is done in the study of language. The determination, on sure grounds, whether a phrase will precisely express a given idea, involves the whole. But more particularly does translating from other languages involve it. The deliberation required to determine whether a hard passage should have one rendering or another, puts the learner to the stretch in judging what is possible or not possible, in view of all the laws bearing upon it, and the connexion it has with other sentences.

Besides, in the common mode of recitation, students in rendering are obliged to take up a train of thought, and state it fully, correctly, and in proper order, to another person. This is a mark of education. The great business of education is twofold,—to excite the power of thinking, and the power of unfolding and clearly setting forth thought to others. The study of the languages helps to do both. The ordinary routine of mathematical study does the same work in a different way. Indeed, Mr. Simpson himself testifies to the comparative superiority of the study of the languages for this purpose. He says, (p. 115,) that "classical difficulties far beyond the simple exposition of natural truths, are mastered by boys of ten or twelve years of age."

But it may be asked, If languages must be studied, why take the dead instead of the living? We answer: Because they have been models to all nations of beauty, precision, perspicuity and completeness. Because the most perfect ideals of oratory, poetry and philosophy lie enshrined in them; and such giants in mind inspire veneration and humility, and excite to the noblest efforts, by presenting a stature of intellect, suited to fill with wonder, while it invites imitation. Because a large part of what has been written on philosophy, morals and religion, was originally written in those languages. Because, finally, they are ingrafted on the majestic trunk of our own language, and must be mastered, before there can be any sure and thorough knowledge of our mother tongue.

We will close this argument for the classics, by a single question: Do the professors in our law, medical, and theological schools, find young men the greatest proficients who have come fresh from the study of *things* in the field, shop, or even lyceum; or those who have spent some years in drudging through the so called fruitless college course?

### PHRENOLOGY.

The same reason which leads phrenologists to banish all idea of punishment from their moral code, also induces them to expunge from their thoughts and homilies on moral and religious discipline, all such terms as sin, remorse, wickedness, depravity and repentance, regeneration and sanctification, salvation by the blood of Christ, and the indwelling power of his Spirit. These ideas are too evanescent and mystical to be entertained by any but bigots and fanatics. Old-fashioned people, perhaps, may be excused for not having emancipated themselves from such loose and dreamy notions; but no rational and ingenuous mind, that has witnessed the late dissections of the brain, can be tolerated at all in adhering to them. Every thing must be dwarfed and flattened to the phrenological standard, "*On thy belly shalt thou go.*" Moral maladies arise from disproportioned bumbs. These must be altered, if we would accomplish any thing; and we must proceed to shape and develope them, as we would any other animal functions. Do we wish to make a weak man stout and vigorous? Put him to efforts that task his strength to the utmost. Think not of lashing vigor into him. Do we wish to make a bad man good? Eviron him with whatever things are pure, lovely, and of good report, and the result will as infallibly be secured, as that a sheep will fatten in luxuriant pastures. Their reduction of our faculties to instincts, puts the moral nature under the law of physical cause and effect. They forget that the acts of man's will are self-originated, and that, without its own permission, it is under no foreign power; that it depends on its predominant state, whether good influences work well or ill upon it; that in all men, this predominant state is wickedness, until they are regenerated by the Holy Ghost; that the only means which God has deemed adequate to awaken the will from its superior love of sin, to a search after holiness, is, the denunciation of wrath to come, that the sinner may be incited to flee therefrom.

### EPISCOPACY.

In 1695, when the learned Grabe was about to go over from the Lutherans to the Papists, on account of the defect of episcopal succession among the former, which his study of primitive Christianity had taught him was always deemed essential to the very existence of a Church; he was dissuaded from his purpose by Spener, who showed him where he could obtain the succession without adopting the Romish corruptions—namely, in England, to which country Grabe accordingly came.—*British Magazine.*

### SPIRITUAL CONCEITEDNESS.

There is crept into the minds of men, at this day, a secret, pernicious, and pestilent conceit, that the greatest perfection of a Christian man doth consist in discovery of other men's faults, and in wit to discourse of our own profession. When the world most abounded with just, righteous, and perfect men, their chiefest study was the exercise of piety; their scope was obedience, ours is skill; their endeavor was reformation of life, our virtue nothing but to hear gladly the reproof of vice; they, in the practice of their religion, wearied chiefly their knees and hands, we especially our knees and tongues. We are grown, as in many things else, so in this, to a kind of intemperancy which (only sermons excepted) hath almost brought all other duties of religion out of taste. At least, they are not in that account and reputation which they should be. Now, because men bring all religion in a manner to the only office of hearing sermons, if it chance that they who are thus conceited do embrace any special opinion different from other men, the sermons that relish not that opinion can in nowise please their appetite. Such, therefore, as preach unto them, but hit not the string they look for, are respected as unprofitable, the rest as unlawful, and indeed no ministers, if the faculty of sermons want.—*Hooker.*

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